CHURCH HISTORICAL SOCIETY

THE LIVING CHURCH

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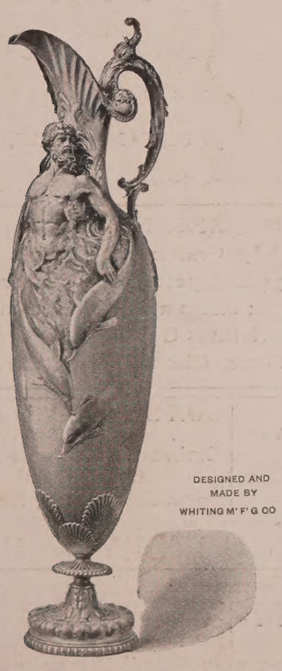
CHRISTMAS - NUMBER

Vol. XVII. No. 38 **Chicago, Saturday, December 22, 1894** **Whole No. 842**



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The Living Church

Saturday, December 22, 1894

A Christmas Hymn

BY THE RT. REV. DR. McLAREN, BISHOP OF CHICAGO.

No more, O earth, no more
Thy hopes shall vanish with the passing breath,
And thy soul shudder through despairs to death,
No more, O earth, no more.

Immortal light breaks in!
The weary night, unglimmered by a star,
Draws back its vanquished shades from earth afar.
Immortal light breaks in!

The Wonderful is here.
Foretold at Eden's gate, by psalmists sung,
By prophets pictured when the earth was young;
The Wonderful is here.

'Tis meet the angels sing.
Defeated is the serpent's dark design;
Another Eve has spurned the plot malign.
'Tis meet the angels sing.

Glory to God on high!
The virginal lily, soiled with sin's red stain,
By touch of second Adam blooms again.
Glory to God on high!

Good-will and peace on earth!
An arm that dares to cope with evil's might
Makes bare its plentude of power this night.
Good-will and peace on earth!

Sing, O ye happy lands!
Let earth give echo to the songful sky,
And lift her antiphon in loud reply.
Sing, O ye happy lands!

Let every voice respond;
Deep-thoughted men, and matrons wise, brave sons,
And maidens fair, and jubilant little ones;
Let every voice respond.

Rise, O my soul, to life!
Unlearn your art of hate, cast out the creed
That binds your will to self and pride and greed.
Rise, O my soul, to life!

O manifested God,
Reposing on the Virgin's tender breast,
In Thee, at last, the weary soul finds rest,
O manifested God!

News and Notes

THE RECENT GALES in England by preventing ships from going to sea, have enabled a larger number of sailors than usual to avail themselves of the special Confirmation just held by the Bishop of Gloucester and Bristol exclusively for sailors in the Missions to Seamen church at Bristol. There were sixty-two sailors, including thirty-eight of the lads under training in the "Formidable," presented by the chaplain, besides twelve wives and daughters of sailors.

IN THE ELECTION for members of the London School Board, which took place Nov. 20, the advocates of religious instruction on the platform of orthodox Christianity as opposed to Unitarianism or any form of natural religion, won the victory by a majority of three members. The contest was a stubborn one, and many dissenters were induced to join forces with the agnostics and secularists, on the ground that a victory for religion would be to the advantage of the Church of England, A contingent of Churchmen voted with the enemy on the conviction that the time has passed for the State to attempt the teaching of religion in any form, and that the only legitimate hope for Christianity is in the denominational schools.

THE YEARLY GRANT from Parliament to King's College, London, was suddenly withdrawn at the last session, because the professors must be members of the Church of England. This was one of the principles on which the college was founded. The withdrawal of the grant is one of the steps in the policy of gradual disestablishment which the present government is puring. It might not be amiss if it were not for the fact that it is one sided. The government, for example, does not abate one jot of its own authority over the Church. There is no movement to concede freedom of episcopal elections, nor the right of the Church to initiate ecclesiastical legislation. In view of the exigency which has arisen through Parliamentary action, the college has appealed to Churchmen for an endowment of half a million dollars. The response thus far has been reassuring, and the amount will probably be raised before very long. The Society for the Promotion of Christian Knowledge is reported to have made a grant towards this endowment of $25,000. This beneficent society has recently given $50,000 to assist the elementary schools of the country.

THE ARCHBISHOP OF YORK recently gave his distinct judgment against the re-marriage of divorced persons. Lord Grimthorp, however, Chancellor of the diocese, took issue with his Grace, and published an article traversing the interpretation of the law which had thus been given by the highest ecclesiastical authority of the Province; and not content with expressing his views, he has just shown, in a very practical way, his intention to force them upon the diocese of York. The Rev. C. N. Gray, as Surrogate of the diocese, had the duty of issuing marriage licenses, and in obedience to the law of the Church as defined by the Archbishop, declined to issue such licenses to divorced persons. The Chancellor has, therefore, deprived him of his office. *The Church Times* thereupon says: "If our learned Chancellors are to direct our dioceses, we may as well dispense with the Episcopate; it is an idle mockery."

THE CHANCELLOR of the diocese of Norwich has rendered a decision in the case of a rood screen in the church of St. John, Timber Hill, with the figures of our Lord, St. John, and the Blessed Virgin. It will be remembered that the legality of similar figures in a reredos has been decided favorably in several instances, especially in the case of the erection in St. Paul's cathedral, in which church there are also eight images of the great Latin and Greek Fathers, to which no objection has been made. The Chancellor, however, held that a sculptured or carved representation of the Crucifixion in a reredos over the altar, differs in some mysterious way from the same figure over a choir screen. He also held that orders issued in Queen Elizabeth's time for the destruction of rood screens are still in force, though those orders were never strictly carried out, as many screens still remain all over the country. Notice of appeal was given.

THE *Church Bells*, London, has heard that "a company of ladies and gentlemen, who are offended by the rudeness of the Authorized Version, are preparing a people's edition of the New Testament." So it seems we are to have a "ladies' and gentlemen's" version. These people would seem to be eighteenth-century survivals. Something like this was attempted about a hundred and fifty years ago, of which we have seen some strange specimens. Our contemporary shudders to think what the production will be like when it sees the light. The truer taste of the nineteenth century has appreciated the beauty of the English of the Authorized Translation as it never was appreciated before, and has rejected the New Version, notwithstanding its painstaking character, chiefly because of its failure to maintain the high level of its predecessor in this respect. It remains to be seen what the twentieth century will do. One thing is certain, it will not greet with enthusiasm a "ladies' and gentlemen's Bible."

IT WAS REPORTED that the Japanese were guilty of much cruelty to the garrison of Port Arthur after its fall. The Japanese officials while expressing deep regret for anything of the kind which may have happened, have explained that the outrages were chiefly the work of camp followers in the first moment of victory, and that it is not the intention of the Japanese Government to imitate the savage atrocities which it is the custom of the Chinese to inflict upon the vanquished. The proceedings of the Japanese army upon taking possession of Kin Chow are adduced as an evidence of this. Proclamation was made against pillage, declaring that the rights of the natives were to be thoroughly respected and just payment made for all goods required. Many of the poorer citizens were brought to the verge of starvation by the exactions of their own army. The dreaded monsters of invasion swung a line of immense kettles in the public square and boiled rice by the wagonful. This drew hundreds of famished wretches to the place who did not dare to hope that any fragment of the feast would fall to them. When they were assured it was all their own, they fell on their knees speechless. No serious attempt has been made to check the march of the Japanese upon Pekin, which they are now said to be approaching. The imperial harem has already fled, and the Emperor is also believed to have left the city secretly. It seems probable that the Japanese will not entertain the idea of peace until they can dictate its terms from the capital city.

HORRIBLE particulars relating to the Turkish atrocities in Armenia continue to be reported. Private letters from American residents in that province give vivid accounts of the destruction of whole towns and the massacre of their inhabitants with every circumstance of torture and suffering. Men have been burned to death, women dispatched with the sword, and children shot down in cold blood or beheaded. These murders are estimated as high as eight thousand. They were perpetrated by soldiers under officers of high rank. Recent dispatches state that Germany, Austria, and Italy, have decided to allow Great Britain and Russia a free hand in the Armenian question. A joint commission will therefore be appointed by these two governments to make a thorough investigation of the facts. It was expected that the United States would also take part in the investigation, but the Sultan after inviting the appointment of an American commissioner, withdrew his invitation when he found that the American government would only conduct an independent enquiry. This limitation was made necessary in order to make it plain to the powers of Europe that there was no intention on the part of the President, of intruding on their domain. It is also contrary to the settled policy of the United States, to take a course which might involve this country in any European disagreements and complications following the investigation. It is a matter of regret that the United States should thus be debarred from taking an active part in a matter of vital concern to many who have taken shelter under her flag.

THE PROGRAMME of the Liberal party in England for the disendowment of the Church in Wales, was published some months ago. It will be remembered that it proposed to make short work of the business and to leave little more than the bare church buildings. Cathedrals, glebes, churchyards, and the endowments for the support of the clergy, were all to be swept away, and while the incumbents of parishes would be able to compound for a moderate maintenance during the remainder of their lives, no provision was to be made for the numerous curates or assistants. It is now reported that the Liberals have been led to re-consider their plan, at least in part; that they have decided to leave the Church in possession of her cathedrals and glebe-lands, and to make provision for assistant curates. *The Church Times* trusts that Churchmen will have nothing to say to these propositions. It considers that the fact that it is deemed necessary to make fresh terms, shows a feeling of weakness on the part of the enemies of the Church, and that if Churchmen will continue to maintain a resolute front, the attack will yet utterly fail. At the same time it is reported that the leaders of the Conservative party are discussing Church affairs, and may possibly propose various reforms with the hope of still further obstructing the progress of Disestablishment. For our own part we are inclined to believe that the supporters of the Church will in the end be driven to take the initiative in devising terms for the dissolution of the relations between State and Church, and that it would be well if this should happen while they can still command political power enough to save the most essential portion of the Church's possessions.

The Church Abroad

The death of the Very Rev. Hussey Burgh Macartney, D. D., Dean of Melbourne, is announced. He was in his 96th year, and has spent 70 years of his life in active ministerial labor. Up to his 95th birthday he had preached every Sunday for 70 years, and sometimes twice and thrice in the day.

At Pietermaritzburg, Nov. 28th, the marriage took place of Dr. Baynes, Bishop of Maritzburg, to the youngest daughter of the late Canon Crompton of the Church of South Africa.

In the death of the Rev. Solomon Cæsar Malan, D. D., passes away one of the prodigies of learning. He was born in 1812, at Geneva; in 1833 he went to England and entered Oxford University. He was elected Boden Sanskrit scholar in 1834. English being almost an unknown tongue to him when he matriculated, he petitioned the examiners to let him write his papers in French, German, Spanish, Italian, Latin or Greek, rather than English, but his request was not granted. In the Bodleian Library is a volume containing a psalm written by Dr. Malan in more than 80 languages. As an Oriental scholar his knowledge and labors were stupendous. His voluminous writings are based chiefly on his researches in Hebrew, Sanskrit, Chinese, Armenian, Coptic, Syriac, Ethiopic, Sahidic, Memphitic, Gothic, Georgian, Sclavonic, Arabic, Persian, Tibetan, Japanese, Anglo-Saxon, and Welsh originals. His last work, completed shortly before his death, "Original Notes on the Book of Proverbs," contains nearly 16,000 illustrative quotations culled from the Eastern fathers. Dr. Malan was an ardent lover of natural history. His collection of birds' eggs, presented to the museum at Exeter, is pronounced to be one of the best collections in England. As an artist Dr. Malan exhibited great talent, combining rapid execution with accuracy of form and perspective.

The closing decade of the century will ever be regarded as memorable in the history of the diocese of Guiana. On St. Bartholomew's Day, 1891, the first bishop (Dr. Austin) entered upon the 50th year of his episcopate. A year later he dedicated the bare shell of the new cathedral, which had been in hand for many years, but was then hurriedly built as a memorial of the rare event of a colonial bishop celebrating his jubilee. A few months later, on Nov. 9, 1892, the long episcopate ended. In March of the next year Dr. Swaby was elected and consecrated second bishop of Guiana. Now we have to record the consecration of the cathedral, a striking edifice, the design of Sir A. Blomfield. The united choirs of the city and suburban churches, headed by a handsome processional cross, and joined by the Bishop and clergy at the Church House, formed an imposing array. During the encircling of the church the processional psalms *Exurgat Deus* and *Lætatus Sum* were sung. Reaching the flight of steps leading to the great western doors, the choirs opened out and the Bishop, attended by his chaplains, and bearing the pastoral staff, passed up to the door and began the impressive service. After "Our Father" and a prayer for God's blessing on the undertaking, the Bishop demanded entrance according to the old ceremonial, smiting the door thrice with his staff. Then, the preliminary legal formalities having taken place, the great procession entered the church singing Psalm XXIV, *Domini est terra*. The multitude filling the church fell on their knees, and with the central alley of the nave filled with white-robed priests and choristers, sang the *Veni Creator* to the grand old melody. The sermon was preached by the Bishop.

New York City

The diocesan missions are in need of increased funds to meet the drain of the present season of the year, and appeal has been put forth for additional offerings.

The Sisterhood of the Good Shepherd is appealing for gifts of clothing to distribute during the approaching cold weather among the poor, through the agency of their Clothing Bureau.

Yale University has selected for the Lyman Beecher Lectureship on Preaching, for the coming year, in its theological department, the Rev. David H. Greer, D. D., rector of St. Bartholomew's church.

At Grace church, a new Bible class work has been begun in connection with the Brotherhood of St. Andrew. The work is in charge of one of the assistant clergy of the parish, and is centred at the parish house.

In front of Calvary church, is a beautiful drinking fountain artistically set, the gift of one of the parishioners. It bears the inscription: "Praise God from whom all blessings flow."

The annual performance of the oratorio of the Messiah, which characterizes Christmas-tide in New York, will be given at Carnegie Music Hall, on the afternoon of Holy Innocents' Day, and the evening of the day following, by the Oratorio Society.

At St. Ignatius' church, on Wednesday, Dec. 19th, a special meeting was held in the interest of the foreign mission work of the Church. Addresses were made by the Rev. Dr. Wm. S. Langford, and the Rev. Yung Kiung Yen, of the China mission.

The local assembly of the Brotherhood of St. Andrew was held at Calvary church, the Rev. Dr. H. Y. Satterlee, rector, on Friday, Dec. 14th. The meeting was marked by a Quiet Hour, conducted by the Rev. J. O. S. Huntington. After refreshments, a public meeting was held in the evening, with a large attendance.

The effort to provide a parish house for the work of the City Mission Society connected with St. Ambrose's church, has been crowned with success, and the agencies of the Church in reaching and caring for the temporally and spiritually poor of this crowded district, are greatly increased in consequence.

The Church Temperance Society has issued a statement opposing the opening of public drinking places on the Lord's Day. It is called forth by a movement among the liquor men to petition the legislature of the State to allow the opening of the saloons during certain hours on that holy day.

The funeral of a prominent Churchman, Dr. George A. Peters, took place Dec. 8th, at the church of the Incarnation. The services were attended by representatives of the Medical Society of the county of New York, of the New York Academy of Medicine, and the University Club, of which Dr. Peters had been president for several years. Many persons of note were present.

At a recent musical festival by the noted vested choir of St. James' church, the Rev. Dr. C. B. Smith, rector, the semi-centennial was celebrated of the musical work of Dr. G. M. Barrett, at St. John's College, Cambridge, England. The choir rendered Dr. Barrett's latest musical composition, "The Two Advents."

At the anniversary service of the City Mission Society, at St. Andrew's church, Harlem, already referred to in the columns of THE LIVING CHURCH, addresses were made by the Rev. Messrs. Nelson and Morgan, Prof. Van Amringe, of Columbia College, Mr. Everett P. Wheeler, and others. Bishop Potter presided. The congregation was large, and the enthusiasm unusual.

At Trinity Mission House a vigorous winter's work has been begun, under the Sisters in charge. Relief for the sick and poor of this crowded neighborhood is carried on in a variety of ways; nine guilds meet weekly, and a successful cooking school is maintained. Classes are taught in the school of the German chapel, in Trinity Place. The average attendance weekly at guild and other meetings is 500. The alms of Trinity church are distributed through this mission house.

The professors of the General Theological Seminary have begun a course of lectures on Saturday afternoons at St. Anna's Hall. Prof. Walpole has delivered two lectures on the "Incarnation," and will terminate the treatment of the theme with the end of the present month. In January the new professor, the Rev. Canon Body, will lecture on "Glimpses of Christ in the Old Testament;" and in February the Rev. Canon Riley, who recently came to the Seminary from Nashotah, will lecture on selected ecclesiastical biographies: "Leo the Great;" "Gregory the Great;" "St. Bernard of Clairvaux,' and "St. Francis of Assisi."

A large congregation gathered in St. Paul's chapel, cor. Broadway and Vesey st, at noon, on Friday, Dec. 7th, to attend the first of the three special Advent services, consisting of the Litany, three hymns, and a seven-minute address to business men. The address was delivered by the Rev. Geo. R. Van De Water, D. D. The next address was delivered at noon on Friday, Dec. 14th, by the Rev. Wm. H. Vibbert, D. D., of Trinity chapel. There were about 300 business men present. The third will be given by Bishop Potter, Dec. 21st. All men and women, transacting business in the neighborhood of St. Paul's chapel, who can help in the singing at these and all future services, are cordially invited to join the volunteer choir.

In commemoration of the first quarter century of the founding of the parish of St. Mary the Virgin, the parishioners have presented to the rector, the Rev. Thomas McKee Brown, for use in the church, a magnificent set of altar vessels, consisting of seven pieces: a flagon, chalice, paten, two cruets, tray, and lavabo. The set excepting the cruets is of solid silver. The chalice, which is the chief piece, is rich in enamel decoration of Florentine style, in repousse and applied work. It stands ten inches high, and is set with carbuncles symbolizing the Blood of Christ. Its bowl has medallions of the first Eucharist, the Entombment, and the Resurrection. On the four knobs of the stem just below, are symbols of the Evangelists. The cruets are of crystal, with plated silver mountings, and semi-precious stones. This is one of the most magnificent sets in use in New York, in any parish, and is marked by a fine artistic sense of ecclesiological fitness. It was made by Tiffany & Co.

The Provident Loan Society, in which the Rev. Dr. Greer is interested, has made a special report to the trustees. The work of the society during the past six months of active operation fully justifies the expectation of its founders, and brings up for immediate consideration the question of obtaining additional means to the extent of at least $100,000. Up to the beginning of the present month the society has lent $195,040.50, of which $65,307 has been repaid. The interest paid and accrued on that date amounted to $6,085.86, which is more than enough to pay all operating expenses. The business of lending money on pledges was begun May 21st. Borrowers soon redeemed their pledges, and it was not till Sep. 5th that the whole of the original $100,000 capital provided was outstanding in loans. With the consent of the executive committee, the treasurer borrowed $40,000 at 5 per cent. interest. The sum of $195,040 50 was advanced on 12,286 pledges, and this fact illustrates the great number of persons benefited by small loans each, and indicates that the fund is doing exactly what it was aimed to do, to help the honest poor. The loans were made for a period of 12 months on 7,792 pledges, with the privilege on the part of the borrower of repaying at any time, and in installments of not less than $1. The maximum loan is $100, and this maximum was made on 117 pledges, of which 30 have already been redeemed. The superintendent estimates that a working capital of $200,000 to $250,000, could be employed, without entailing any considerable additional expense.

The new church of St. Mary the Virgin will cost about $500,000, and is expected to be ready for use in a year. It will be of massive construction, with a width of 60 feet, length of 180 feet, and height to top of cross over main gable, 130 feet. The height of the interior vaulting will be 80 feet; ambulatory of aisle, 26 feet; width of nave, 46 feet; width of ambulatory, 6 feet 6 inches. Twenty-two piers of clustered stone columns separate the nave from the ambulatory, and support the clerestory walls. The church will terminate in a five-sided apse, and will be lighted through a clerestory of unusual height, in keeping with the French Gothic style of the whole. The ambulatory will extend entirely around the church, outside the colums, and be connected through arcaded openings with chapels in the clergy and mission houses, and with the baptistery, lady chapel, and rear entrance. The chancel will be very deep, measuring 48 feet. The main organ will be placed over the main entrance. The seating capacity of the church will be 720, and of the chapels, 350. The clergy house will be 39 by 95 feet, four stories high in front and five in rear. The first two stories will contain the chapel of the Catechism, for men and boys, and the choir vestries. The third story will be devoted to guild purposes and young men's club rooms, with assembly room, library, etc. The fourth floor will contain suits of chambers for the resident clergy, and the fifth rear floor will be occupied by the janitor. On the first and second floors of the mission house will be two chapels, a reception room, and office for the Mother Superior. The third story will be devoted to guild rooms. The fourth story will have an infirmary, community room, and Sisters' sleeping apartments. The fifth story will contain the kitchen, refectory, and two sleeping rooms for servants. The buildings will be constructed of light brick, stone, and terra cotta, and will be heated by steam.

Philadelphia

The will of Rebecca Miller, probated on the 12th inst contains a bequest of $500 to the vestry of Christ church, Alexandria, Va.

It is announced that the Rev. Father Huntington, O H.C., will preach during the remaining Sundays in Advent in St. Clement's church at the night service.

The corporation of St. Mark's church, Frankford, has taken title to a piece of ground, 50 by 112½ feet, at Comly and Ditman sts., Frankford, paying therefor $600.

In the adjudication of the estate of Elizabeth W. Key, deceased, $500 was ordered to be paid to the Home for Aged and Infirm Clergymen of Germantown.

On Friday evening, 23d ult., Bishop Whitaker confirmed class of 5 persons, presented by the Rev. T. J. Taylor, priest in charge of Christ church mission, Franklinville, and also preached the sermon.

On the evening of the first Sunday in Advent, Bishop Whitaker administered the rite of Confirmation to 18 persons, and preached at St. Jude's church, the Rev. Charles Logan, rector.

The guild of the Little Sisters of St. Mary held a "rainbow" bazaar at the parish building of St. Mary's church, West Philadelphia, on the 14th inst., under the management of Mrs. William Goodrich, directress of the guild, assisted by Miss Ellen M. Church.

The vested choir of the church of the Epiphany, the Rev. Dr. T. A. Tidball, rector, rendered Spohr's oratorio of "The Last Judgment," under the direction of Mr. J. E. Ackroyd, choirmaster and organist, on Wednesday evening, 12th inst.

Mr. and Mrs. John R. Drexel have taken a bed, by the annual payment of $200, in the Drexel room of the Home of the Merciful Saviour for crippled children, in memory of their little daughter, Lillian Mae Drexel, who was laid to rest during the past summer.

St. Augustine's chapel is a mission intended for work among colored people, and was only started in June last, by the Rev. Henry L. Phillips, who is assisted by an earnest lay-reader, Mr. Edmund A. Neville. The outlook of the mission, which is located at 1131 Dorrance st., is very encouraging.

On Sunday, 9th inst., the Rev. Snyder B. Simes, rector of Gloria Dei (old Swedes) church, commemorated the 26th anniversary of his rectorship. In his sermon at the morning service he reviewed the history of the church from its foundation, taking his text "Acts xxvi: 22; Having therefore obtained help of God, I continue unto this day."

The Rev. Dr. C. Ellis Stevens has discontinued the care of work at St. Paul's church, of which an assistant minister has been in charge. On Monday evening, 12th inst., a "clipping party" and entertainment for the benefit of the Christmas festival of the Sunday-school was given by the Girls' guild, assisted by members of St. Paul's guild.

The 19th annual report of the Free and Open Church Association has just been issued. In the diocese of Pennsylvania there are 158 churches and chapels, of which 83 are free, being 52½ per cent. Fifty-three dioceses show 79¾ per cent of free churches, and 13 of the missionary jurisdictions average 98⅓ per cent. Putting the dioceses and missionary jurisdictions together, 81 per cent of the churches are free. In the diocese of Pennsylvania 12 churches are designated as "open" all day and every day. In 36 dioceses are 189 characterized as "open."

In the will of the late George Blight, Esq., may be noted the following requests: Episcopal Hospital, $10,000; Divinity School, $5,000; Society for the Advancement of Christianity in Pennsylvania, $5 000; endowment of St. James the Less, $2,000; St. Luke's church, Germantown, $3,000. He also bequeaths to the Divinity School his "ecclesiastical books." He likewise relinquishes "all right and claim to his pew in St. Stephen's church to the corporation of that church, with the hope that it will allow any one of his family to occupy it, who will be willing to pay the said corporation the regular pew rent therefor."

The Ingersoll ward of the Episcopal hospital, the dedication of which we recorded two weeks since, but which we could not then give space to describe, is located to the right of the main edifice, at the corner of Front st. and Lehigh ave., and is 155 by 55 feet. It consists of three stories, a basement and a sub basement. It is fireproof. The basement is intended for a surgery dispensary. It connects with the main building by an underground vaulted passage, lighted by vault-lights. The diet-kitchen, for the use of the first floor, is located in the basement. The main stairway is 5½ feet wide and is constructed around the elevator, with large landings the full width of the hall. The operating room is 32x20 feet. In addition to a large window it has a skylight at the octagon end, the full width of the room. On the second floor is a ward for burned patients, a woman's ward, and a diet-kitchen. The third floor is fitted up in a similar manner, with wards for patients, sleeping-rooms for nurses, etc. The cost of the building has been from $85,000 to $90,000; the architects were Messrs. Geo. W. and W. D. Hewitt.

The first annual convention of the Pennsylvania State Council of the Boys' Brigade was held on the 10th inst at Association Hall. Officers, members of the council, as well as the rank and file, were all in uniform and carried their accoutrements. The bands of the 2nd and 7th city companies furnished the music. The president, the Rev. Llewellyn Caley, directed the proceedings. Among the addresses was an interesting talk, full of anecdotes, by the Rev. Dr. W. N. McVickar, who compared this organization among boys to the St. Andrew's Brotherhood among men, both of which, he said, opened wide vistas of Christian unity and success. Papers were read and discussed on "Discipline and the Boys' Brigade," by W. P. Seibert of Pittsburg. "The Bible Class and the Boys' Brigade," by F. H. Burkhart of Allegheny; and "The pledge and the Boys' Brigade," by Wm. S. Ferguson of Philadelphia. The officers of the State Council, in addition to the president, are: Vice-presidents, Rev. C. Campbell Walker and F. H. Burkhard; treasurer, Henry Howson; corresponding secretary, D. Allen Knight; and recording secretary, C. M. Divine.

Chicago

On Sunday, Dec. 16th, the beautiful new Emmanuel church, La Grange, was consecrated to the worship of Almighty God. Special trains carried many friends and representatives of various diocesan organizations from Chicago and the adjacent suburbs. On arriving at the north door of the new church, the procession was received by the wardens and vestrymen of the parish, and the consecration service began, Bishop McLaren being consecrator. Morning prayer was read by the Rev. Wm. Fisher Lewis, assisted by the Rev. H. W. Perkins and the Rev. Geo. D. Adams. Addresses were made by the Bishop and the Rev. Wm. Fisher Lewis of Peekskill, N. Y., former rector of the parish. It was a great source of gratification, not only to his parishioners, but to his many friends throughout the diocese, that the rector, the Rev. Morton Stone, who is just recovering from a severe illness, was able to be present at the services of the day, although his strength would not admit of the exertion of speaking, and his address was therefore read by the Rev. H. W. Perkins. A celebration of the Holy Communion followed, Bishop Seymour being celebrant, assisted by the Rev. Messrs. W. F. Lewis, J. Wynne-Jones, C. H. Baggs, and G. S. Todd. A festival was held at 3 o'clock in the afternoon with Evening Prayer intoned by the Rev. Jos. Rushton, and sermon by the Bishop of Springfield. The music at this service was rendered by the cathedral choir of Chicago, under the direction of Mr. F. A. Dunster.

The new church occupies a position at right angles to the nave of the old and is connected with it. It consists of a nave, 45 by 95 feet, capable of accommodating a congregation of 600 persons, with an apsidal chancel at the south end, 28 by 35 feet. To the east of the south end of the nave is a chapel for daily services, capable of seating 50 persons. To the west of the north end, and connecting it with the nave of the original church, is a choir-room 26 by 28 feet, fitted up with lockers, etc., for the use of the choir. Both of these rooms open into the church proper by means of wide folding doors, under open archways. At the north end of the new nave is a baptistry, while flanking the east and west sides of the chancel at the south end, are an organ chamber and vestry. Like the old church, the parish house, and rectory, the new church is constructed of native limestone and roofed with slate. The interior of the new edifice and its wings is finished throughout in quartered white oak, the ceilings paneled in cypress, carried on open trusses of the same wood. Windows of white crystal and amber-colored cathedral glass light the church, while the chancel contains two handsome stained glass memorial windows of English workmanship. The new church, together with the other buildings, is lighted by electricity and heated with steam throughout, with a well-arranged system of ventilation. The new building was erected from the designs of J. N. Tilton, architect, of Chicago. The furniture, choir stalls, etc., were also made from special designs drawn by him. The color scheme of the entire interior was under the supervision of Tiffany & Co., of New York, and that firm was given the contract for the chancel fittings and decoration. The results attained make an *ensemble* of rare beauty; the altar and reredos are pronounced by competent judges to be among the handsomest and most thoroughly artistic west of the Alleghanies. The altar and its accessories are gothic in style. The prevailing tone of color is old gold, enriched with glass mosaic. The altar, the retable, and the reredos are massed against a wall which is covered with a conventional ornament in mosaic enclosed within a border upon which are inscribed the following words: "Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." This beautiful altar is a memorial of the Rev. David Belden Lyman and Sarah Joiner, his wife, who passed their lives in missionary work in the Hawaiian islands. Their son, who gives this memorial, was the first, and continues the senior, warden of Emmanuel parish.

Before the altar hangs a sanctuary lamp of metal filigree work in combination with glass. The style is gothic, the lines artistic, and the general appearance churchly. It is the gift of St. Mary's and St. Agnes' Guilds. A gothic cross of antique brass, enriched with jewels and relief work, is a gift in memory of Roscoe F. Ludwig, by the Ludwig family. The chalice-shaped altar vases of antique brass are also a gift. Dividing the sanctuary from the chancel is a gothic altar rail of polished brass, particularly lovely in design, the gift of the vestrymen and ex-vestrymen of the parish. The brass alms receiver and basons are the gift of Mr. W. R. Burleigh's Bible class, the hymn-boards, of Mr. D. B. Lyman's Sunday-school class, and the altar service books, of Mrs. Davidson's class.

The consecration of this new house of God rounds out the work of 20 years of "loving and giving." It was in 1874, the year after LaGrange was founded, when it contained but a handful of people, that the Church service was first read in the village. On that occasion five persons, three of them communicants of the Church, gathered in the parlor of Mr. D. B. Lyman's house and listened to the reading of the morning service by one of the number. From that day to this no Sunday has passed without a service of praise and supplication to Almighty God by constantly increasing numbers of worshipers. The nine years of the Rev. Morton Stone's rectorship have been ones of steady growth materially and spiritually. Ground was broken for a parish house in August, 1892, and it was opened in February following. It is really a wing of the old church, two stories high, and on the removal of the sentence of consecration from the old church, the latter became in fact a part of the parish, or guild house. Ground was broken for the new church which was consecrated last Sunday, on Whitsun Monday, May 22nd, 1893, and the corner-stone was laid by the Bishop of Chicago on Sunday, July 16th, of the same year. The new church was erected at a cost of over $30,000, but with the spirit which has characterized the parish from the beginning, its members made the needed sacrifices, and it was presented to the Bishop for consecration fully paid for. In two years and a half the parish has spent upwards of $40,000 in new buildings. Its present indebtedness, which is upon the parish house and rectory, amounts to about $13,000. The parish plant, in its entirety, occupies half a block of ground, and is as complete in its useful details as it is artistic in its grouping and general effect.

The new chapel and parish house of the growing parish of Christ church, Woodlawn Park, was opened for services on the 3rd Sunday in Advent, Dec. 9th. There were celebrations of the Holy Communion at 7:30 A. M. and 9:30 A. M., the Rev. Joseph Rushton, and the rector, the Rev. Arthur L. Williams, celebrating; 121 persons received. At the 11 o'clock service the church was filled to its utmost capacity by a congregation of 550. The rector officiated, assisted by the Rev. B. F. Matrau and the Rev. W. J. Gold, S. T. D. The rite of Confirmation was conferred upon a class of 15 persons, by the Bishop, who afterwards gave an address of congratulation and encouragement for the future prosperity of the parish. At 3 P. M. was held a service for the children, at which 300 were present. Full choral Evensong was intoned by the rector, assisted by the Rev. E. F. H. J. Masse. The address was given by the Rev. Joseph Rushton, first rector of Christ church parish, who gave a brief resume of its history. The music was effectively rendered by the vested choir, now enlarged and greatly improved under the leadership of Mr. F. H. Collins. The chapel and rectory, built at a total cost of about $14,000, from designs by Arthur Peabody, architect, are so situated upon the church property as to permit the future erection of a church of about 800 seating capacity, without interference with the present structures. The chapel, faced with buff Racine brick, with trimmings of Bedford stone, is in simple gothic style, similar in outward appearance and interior arrangement to many English parish churches. There is a seating capacity of 342, exclusive of the choir. The nave is 42x60 in interior dimensions; choir, 13x32; chancel, 9x20. The building includes also a commodious study, sacristy, and choir room, connected by an ambulatory. In the basement are the Sunday school room, guild rooms, library, kitchen, etc. The rectory is in simple colonial style, in quiet harmony with the church. The parish is to be heartily congratulated upon the wisdom and good judgment shown by the rector, wardens, and vestry, in these efforts to further the work of the Church in Woodlawn.

EMMANUEL CHURCH, LA GRANGE, ILL.

Diocesan News

Kansas

Elisha S. Thomas, D.D., Bishop

The autumnal convocation of the deanery of Atchison was held Tuesday and Wednesday, Nov. 20th and 21st, at St. Paul's church, Leavenworth. There was an excellent attendance of the clergy, and several prominent laymen of the deanery also attended. On Tuesday, after Evening Prayer, an address of welcome was made by the Bishop. Then followed an historical sermon by the Ven. Cyrus Townsend Brady, archdeacon of Kansas, subject, "The true function and glory of the Christian religion." On Wednesday at 7:30 A. M. there was a celebration of the Holy Communion with special intercession for the parochial work within the deanery. Dean Hopkins was the celebrant, assisted by the rector of the parish, the Rev. N. S. Thomas. At 10 A. M. Morning Prayer and Litany were said and an address was delivered by Dean Hopkins on the subject, "How the structure of Morning and Evening Prayer, and the Holy Communion, refer to the Incarnation and the Atoning Sacrifice." At 11 A. M. there came a spirited conference on Sunday-school work. The Rev. Joseph Baker introduced the subject, and fully 20 volunteers offered remarks and comments. Of notable importance were those of the Bishop and the laymen. At noon, prayers for missions were read. At the business meeting the subject was, "How to reach our isolated communicants throughout the deanery," and several important steps were taken. Then followed a conference on "How to bring men to service and into the Church;" speakers, the Very Rev. Frank R. Millspaugh and Mr. C. P. Skinner, followed by general discussion. On The work of the Daughters of the King a paper was read by Mrs. John Henry Hopkins, diocesan secretary of the order—"Women for women.' In the evening there was an admission service of the Daughters of the King, conducted by the rector, and 21 young women were admitted. An earnest and practical address was given by the Rev. David W. Howard on "The parochial, diocesan, and general work, and the devotional life of a 'Daughter of the King'." Thus closed one of the brightest and most profitable convocations this deanery has lately held.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—The new chapel of St. Andrew's church was formally opened with especial services on Sunday, Dec. 9th. Morning Prayer was said at 10:30, followed by a celebration of the Holy Communion, in connection with which a declaration was made setting apart the building for religious uses. The Rev. Albert C. Bunn, M. D., preached, and an address was made by the rector, the Rev. William N. Ackley. In the evening the Rev. Chauncey B. Brewster preached. St. Andrew's began its history in May, 1887, when a single lot with a small building on it was purchased under the direction of the Rev. Dr. C. Ellis Stevens, then archdeacon of Brooklyn. This property situated on 47th st., near 3rd ave., was later adapted for Church services, and the mission was begun. For a short while the Rev. Henry T. Scudder, now rector of St. Stephen's church, was in charge, and the Rev. C. S. Brown, now of Nebraska, officiated for a brief season. It was organized as a parish and admitted into union with the convention in 1889, and in the following year, the Rev. W. A. Fiske, LL. D., became rector. Under Dr. Fiske's ministry the purchase of the present site on 50th st. and 4th ave. was made, and before his death in March, 1894, the plans for the building now opened were drawn, and the contracts given out. The chancel window is a memorial of Dr. Fiske, given by his family. This new edifice is a fine substantial structure of brick, the first floor on a level with the street being for Sunday school and other parish uses, and the floor above for a chapel. The full plan includes the erection of a church adjoining on the corner, to cost $30,000. The whole property will then be worth $50,000. The accommodations at present are for 400 worshipers, and for a Sunday school of nearly that number; with the increased facilities the growth has been so great, that the present accommodations promise soon to be inadequate. The Rev. Mr. Ackley, who became rector in June last, has pushed the work with untiring energy.

The mortgage debt of the church of the Redeemer, the Rev. G. Calvert Carter, rector, has been reduced by $3,500 since Easter, and it is believed will be brought below $15,000 at Christmas. The plan is one which enlists the congregation generally, and has been taken hold of by them with very great enthusiasm. This parish sustains an excellent charity in the shape of a Day Nursery which cares for over 200 children of poor women during the daytime while they are away at work. The quarters at 600 Vanderbilt ave. are found too small, and additional room is to be provided.

FLUSHING.—The new chancel of St. George's church, the Rev. J. Carpenter Smith, D. D., rector, which has been in course of construction since early summer, was duly consecrated on Sunday, Dec. 9th. In the absence of the Bishop, who is in Europe, the Rt. Rev. Leighton Coleman, of Delaware, officiated. A large vested choir of men and boys, which has been lately organized, rendered the music with excellent effect. The very handsome pulpit from which the Bishop preached is a gift made to the church by the Little Sisters of the Cross. The Holy Communion was celebrated. The chancel, which is very beautiful in design and executed with the highest artistic taste, completes the original plan of the church. At this morning service the Bishop and rector were assisted by the Rev. H. D. Waller, associate rector, and by the Rev. Messrs. P. S. Mesny, W. H. Barnes, Isaac Peck, Joshua Kimber, Samuel Haskins, D. D., T. S. Drowne, D. D., Thomas Drum, D. D., and Augustus Cornell, Harold Arrowsmith, and Samuel Cox, D. D., dean of the cathedral. In the evening, the Rev. E. M. McGuffey preached.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

The Church Club series of lectures has been continued during the past month. The Rev. Dr. Wm. P. Lewis gave one on "The Mosaics and Memorials of the Prayer Book"; the Rev. Dr. Smith, of Trinity College, on "Christian Nurture"; the Rev. C. J. Wood, of York, Pa., on "Immortality." The concluding lecture was by Bishop Coleman, on "The Church and the Age." The whole series will be published in book form.

The semi-annual dinner of the Church Club was given recently, and was very largely attended. Speeches were made by Bishop Coleman, President Smith, of Trinity College, the Rev. G. Woolsey Hodge, of Philadelphia, Mr. Harrison, of the New York Club, Mr. Hayes, of the Newark Club, and others.

The Rev. George C. Hall has been appointed one of the examining chaplains of the diocese.

The missionary convocation of the diocese was held in St. John's church, Nov. 19th and 20th. There was a large attendance of clergymen and laymen, and the topics assigned to them for discussion were timely and important. Much interest was manifested in the proceedings.

A very handsome window in memory of George D. Armstrong has just been placed in Trinity church, Wilmington. It is of Favrile glass, from Tiffany's establishment in New York, and is much admired as a work of art.

Connecticut

John Williams, D. D., LL.D., Bishop

SOUTH GLASTONBURY.—A meeting of the Woman's Auxiliary was held in St. Luke's parish, Nov. 15th, and interesting addresses were made by several of the delegates, in the afternoon. In the evening, missionary addresses were made by Bishop Talbot, of Wyoming, the Rev. Ernest de F. Miel, of Hartford, and the rector of the parish, the Rev. J. P. Cameron.

BRIDGEPORT.—A special missionary meeting was held in St. John's parish, on Thursday, Nov. 22nd, and addresses were made by the Rt. Rev. Abiel Leonard, of Utah and Nevada, and others. The Bishop spoke of the educational problem confronting the Church there, and asked for aid for Rowland Hall, a Church institution and St. Mark's Hospital. For one of these institutions there is urgent need of $800 to be paid at the beginning of the new year.

Texas

Geo. H. Kinsolving, S.T.D., Bishop

On Nov. 28th there entered into life eternal, the Rev. Stephen Moylan Bird, D. D., rector of Trinity church, Galveston. Since the formation of this parish, early in the "forties," it has known but two rectors, the Rev. Benj. Eaton and the Rev. Dr. Bird. The latter was born in Petersburg, Va., March 13, 1841, confirmed in 1855 by Bishop Meade, and afterwards entered the Theological Seminary in Fairfax Co., Va. In 1862 he was made deacon by Bishop Johns and ordered priest by the same Bishop in September, 1865. For four years he was engaged in missionary work in his native State, and in 1866 he accepted a call to the charge of St. Paul's church, Selma, Ala., leaving it in 1872 for the rectorship of Trinity parish, Galveston, which he held for 22 years. In 1893 he was honored with the degree of D. D., *honoris causa*, by the University of the South. The funeral took place Nov. 29th, from the church at whose altar he had served so faithfully, preceded by a celebration of the Holy Eucharist for the members of the family, the Rev. J. R. Carter, rector of Grace church, Galveston, being Celebrant. Later, all that was mortal of priest, father, and friend, lay before the altar in Trinity church, and was visited by hundreds of those whom he had comforted, taught, and befriended. Rich and poor, white and black, Protestant, Roman Catholic, and Jew alike, came in crowds to pay their last duty to one who in the broad Catholicity of his loving heart, had ever shown to the world the true spirit of the Saviour's love. The service was largely musical, the vested choir of the church being present, led for the first time by a cross-bearer, carrying a brass processional cross, recently presented to the choir of Trinity church by the choir of the cathedral of the Incarnation, Garden City, L. I. The Office for the Burial of the Dead, both in the church and at the grave, was said by the Rev. Wilmer P. Bird, a son of the deceased rector; the chapter was read by the Rev. H. D. Aves, of Christ church, Houston, and a short address given by the Rev. J. R. Carter. Mr. John Moylan Bird, the rector's oldest son, played the organ.

Dr. Bird was a man of most lovely character, a learned priest, an eloquent and convincing speaker; men recognizing the deep spirituality of his nature were attracted to him, confided in him, loved him. He was a man of dauntless energy and unquenchable faith. Grace church, Galveston, now a large and flourishing parish, owes its being to his labor, for he first started a mission in the west end of the city, which under his fostering care has grown into an independent parish. Two other missions, in the north and eastern confines of his parish, he started with humble beginnings and nursed into effective centres of Church work; the colored mission also owes much of its present effective condition to his personal labor and loving oversight.

Iowa

Wm. Stevens Perry, D.D., D. C. L., Bishop

The Bishop visited St. Paul's, Bellevue, Nov. 24th, and confirmed a class of six, presented by the Rev. Wm. Purce, deacon in charge. This mission has been without services for more than a year. The ladies' guild, however, have kept bravely at work, and now that there will be regular services, if only once a month, they feel greatly encouraged. The Rev. W. M. Purce, of Farley, will give one Sunday a month for the present.

DYERSVILLE.—Christ church, Dyersville, is beginning to feel encouraged. The Rev. W. M. Purce, of Farley, drives over every Sunday afternoon for evening service at 3:30. A class is being prepared for Confirmation, the first in a number of years.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

The Southern Convocation met in Calvary church, Rochester, the Rev. W. W. Fowler, rector, on the evening of Dec. 4th. The Rev. J. H. White, warden of Seabury divinity school, and dean of convocation, made an address of welcome to the clergy. The Rev. Prof. C. C. Camp and the Rev. F. L. Stevens spoke on "The extension of the kingdom of heaven among men." Professor Camp, as a member of St. Andrew's Brotherhood, explained the aims and methods of the brotherhood as one of the means of extending the kingdom; Mr. Stevens, having lately entered the church from the Congregational body, treated the subject in its relation to some aspects of present-day Protestant theology. On Wednesday morning, the 5th, the Holy Communion was celebrated at 7 o'clock, the dean being celebrant. Morning Prayer was said at 10 o'clock, the Rev. D. F. Thompson of St. Peter's preaching the sermon. Convocation then assembled for business, 11 of the clergy being present. The dean, having reported on convocation missionary work carried on under his supervision, invited volunteers from the clergy to go two and two for a few days' mission wherever it may be needed. The afternoon was devoted to the reading and discussion of papers: "What is godly discipline?" by the Rev. A. A. Butler; "The Church's duty in the present social upheaval," by the Rev. James Carnell; "What shall we teach the young?" by the Rev. William Gardam; "How to prepare a Bible lesson and how to teach it," by the Rev. A. A. Butler, were all timely, and called forth a good deal of interest. During the afternoon Miss Wilson, a member of the parish, read a paper on the aims and work of the "Young People's Society of Spiritual Growth," founded by the Rev. W. W. Fowler, rector of the parish. The same day four societies of the same name affiliated and formed one general society with themselves as branches. Convocation unanimously adopted, by a rising vote, a resolution of regret at the loss to the convocation and the diocese, of the Rev. A. R. Taylor, rector of St. John's church, Mankota, who goes to Warren, Pa. Evening Prayer was said at 7:30, the Rev. E. P. Chittenden delivering an address on "Advent warnings." After a few cheering remarks by the dean, convocation adjourned.

Mr. Farrar, a relative of Archdeacon Farrar, of England, is rendering satisfactory services in the Church's cause at Royalton, in addition to his theological training at Faribault.

Mr. F. L. Stevens, late Congregational minister, while studying for Holy Orders, is faithfully serving the parishes of Rushford and Caledonia as lay reader.

The Rev. T. C. Hudson has been compelled, through failing health, to give up his work at Fairmount. He is now undergoing a course of medical treatment at Minneapolis.

Church work at Lake Benton is being zealously carried on under the direction of Mr. J. D. Green, an earnest and devout layman.

New life and zeal has been infused into Calvary church, Waseca, during the past year, through the energetic efforts of Mr. Carl Taylor, of Seabury Divinity School.

The Rev. H. Beer, rector of Holy Communion church, Redwood Falls, has opened a mission under favorable circumstances at Morton, and will give a service there every two weeks.

The Rev. A. Chard is gradually building up a strong parish at Waterville, through attractive services and definite teaching. He has under his charge, in addition to the above, Christ church, Cordova.

The Rev. J. G. Newsome is beginning to make his presence felt amongst the people at Montevideo; in addition he has undertaken to give the faithful at Granite Falls a monthly service.

Confirmations held by Bishop Gilbert during the past month: Windom, 4; St. James, 7; Luverne, 1; Worthington, 5; Montevideo, 7; Benson, 8; Waterville, 11; Waseca, 7; Janesville, 6.

Prof. Dryden, formerly attached to the Wilder School, after a ten years' residence in California, has returned to his former position. F. F. Joubert succeeds Prof. Rucker in the principalship. The school is in a flourishing condition.

Bishop Whipple has suffered a bereavement in the death of his sister, Mrs. S. L. Hill. The interment took place at Rome, N. Y. She has been prominently identified in Church work for a number of years, and was highly esteemed for her Christian character and noble life.

A Mission recently opened at Mazeppa is making wonderful progress. The congregation have purchased a building lately owned by the Baptist body, and fitted it up in a Churchly manner. They are going to put in new seats, organ, altar, and railing, and polished oak for the sanctuary furniture; a lectern and prayer desk has been presented. The archdeacon visited the mission and baptized seven adults and an infant Mr. Streeter, a divinity student, is doing faithful work both there and at Pine Island.

MINNEAPOLIS —A farewell reception was tendered to the Rev. and Mrs. A. J. Graham on the eve of their departure for Washington A number of the Twin city clergy were present, besides the parishioners. A handsome arm chair was presented by the vestry, and a gold-headed cane by the ladies. The Rev. A. Alexander, on behalf of the clergy, presented the rector with a portable altar and a private Communion service of silver. Resolutions of esteem and regrets at their retiring rector's departure were tendered.

A handsome memorial brass processional cross has been presented to Holy Trinity church, in memory of the late Gilbert James Lovgren, who for the past five years, and within a few weeks of his death, faithfully served the church as organist.

The Sunday school children have placed on the altar in the beautiful memorial chapel connected with St. Barnabas' Hospital, a handsome brass cross in memory of the late Mr. Martin, founder of the hospital.

ST. PAUL —The city clergy have consented to take turn about in supplying St. Philip's Afro-American mission with Church ministrations until a suitable person can be procured.

The Church Club will hold their Epiphany meeting in Christ church guild room. The Club will at this gathering discuss "Hospitality," and the part they are to take during the General Convention in 1895.

A farewell reception was tendered to the Rev. S. B. Purves, the retiring rector of St. Peter's, and Mrs. Purves, at the residence of Mr. J. R. Kearney, Dec. 3rd.

On "stir up" Sunday the children of the Sunday schools to the number of about 900, assembled in Christ church guild room at 3 P. M., and held their first annual union service. The vested choir, headed by cross bearer and cornet player, entered the church singing "Onward, Christian soldiers," as a processional, followed by the children, each school preceded by its banner bearer. After a shortened form of Evensong, chorally rendered, addresses were delivered by the Rev. Messrs. Holmes, Salinger (in German), Morgan, and Faude.

A union service, on behalf of city missions, was held at St. John's church, on the 1st Sunday in Advent. Delegations from the various vested choirs rendered full choral Evensong, followed by stirring addresses in the cause of city missions; participants, the Rev. Messrs. Morgan, Andrews, Pope, Salinger, Holmes, Dray, Ten Broeck, and Purves.

Maryland

William Paret, D.D., LL.D., Bishop

The proposed new diocese will embrace the District of Columbia, and the Maryland counties of Montgomery, Prince George's, Charles, and St. Mary's. So far the committee appointed to raise the necessary fund, has received subscriptions in the following amounts: $5,000, $2,000, $1,000, and others of lesser amount, all aggregating $10,650.

BALTIMORE.—The Rev. Robert H. Paine, rector of Mt. Calvary church, observed the 25th anniversary of his ordination to the priesthood on Sunday, Dec. 9th. There were celebrations of the Holy Communion at 7, 8, and 9:15 A. M., at the principal service was held at 11 o'clock. Morning Prayer at 10:30 was followed by an able sermon on the "Priesthood", by the Rev. Fr. Huntington, and the solemn celebration of the Holy Eucharist by the Rev. Robert H. Paine. The vested choir sang Woodward's Mass in D, and the offertory anthem was "How lovely are the messengers," from the oratorio of St. Paul. The rector said a few words to his parishioners concerning the anniversary that was being celebrated, and a solemn *Te Deum* of thanskgiving was sung. He was the recipient, among other gifts, of a handsome silver oil stock, for use in administering the sacrament of Holy Unction, from the members of the Servers' Guild connected with the parish. The Rev. Robert H. Paine was ordained to the priesthood by Bishop Clark at St. John's church, Providence, R. I., in 1869. He began his duties at Mt. Calvary church, Jan. 6th, 1878.

Sunday, Dec. 9th, was the 35th anniversary of the formation of Memorial church, the Rev. Wm. M. Dame, rector. There were no special services at the church. At the regular morning service the rector called attention to the anniversary and announced that a history of the church was being prepared by a member of the congregation. It will be issued in a volume containing illustrations of the church and its rectors, and also containing the various church registers and records. The corner-stone of Memorial church was laid Tuesday, July 3rd, 1860. It was erected by the ladies of Emmanuel church in memory of the late Rev. H. V. D. Johns. The Rev. Charles Ridgely Howard was its first rector.

WASHINGTON, D. C.—The first meeting of the trustees of the cathedral foundation of the District of Columbia was held on Wednesday, Dec. 5th, at St. John's parish hall on 16th st. Eleven of the 15 trustees were present, and their organization was completed by the election of Col. James Loundes of Washington. Gen. G. J. Parke was elected secretary, and Mr. Hyde continued as temporary treasurer. A finance committee was appointed. By-laws, which had been elaborated with great care, were considered and adopted. The trustees present consisted of Bishop Paret, chairman; the Rev. Messrs. McKim, Mackay Smith, Douglas, of Washington, and Hodges, of Baltimore, and Messrs. A. T. Britton, J. A. Kasson, C. C. Glover, J. M. Wilson, H. E. Pellew; and ex-Senator Edmunds, of Vermont.

The re-opening services at Grace church, corner of 9th and D sts., S.W., were held on Sunday, Dec. 9th. The sermon was delivered by the Rev. Dr. Childs. At 8 P. M. there was an evening service, the sermon being preached by the Rev. A. Mackay-Smith. The need of a comfortable and safe church had been pressing. The whole work of the parish was impeded by the want of a parish hall in which the Sunday school, social meetings, etc., could be held. In June last, repairs were begun on the old church, and the foundation laid for a new brick building. The old church edifice has been moved about ten feet nearer to D st., which left ample room for the new hall on the south. All the work inappropriate for a church was taken out of the old building, and the exterior finished in a design suitable to the material in which it has been built. The lower portion of the walls has been weather-boarded, while the upper half has been finished with shingles. The roof and front gable have been slated. Three triple windows have been inserted in each side, and a triple doorway on the 9th st. side. A belfry tower has been erected on the corner of 9th and D sts. The windows and doors have shingled hoods which are both useful and picturesque. The parish hall is built of brick, the style of the entrance and windows being made to conform with those of the church proper. It contains a rector's study, choir and organ rooms, as well as the Sunday school room.

The Rev. Dr. Alexander Crummell, rector of St. Luke's church, celebrated the 50th anniversary of his ordination to the priesthood on Sunday, Dec. 9th. At the morning service he preached an eloquent sermon on "The shades and lights of fifty years' ministry." The Rev. Dr. Kerr, of Florida, assisted in the services. The vested choir rendered Handel's *Benedictus*, Gilbert's *Kyrie Eleison*, a *Te Deum*, by Baumbach, and an offertory, by Redhead. Dr. Crummell reviewed his long term of service, and narrated some reminiscences of distinguished priests. He also told in part the story of his missionary labors on the west coast of Africa, and incidentally referred to his experiences in England. The rector concluded his address by stating that he would devote the remainder of his life after his retirement, at an early date, to literary work and preaching in different parishes. Dr. Crummell was one of the first colored men to be ordained, his ministry has been the longest of any man of his race in this country, and he has administered in three quarters of the globe. Twenty years of his service were in Africa. At the evening service, addresses were made by the Rev. George F. Bragg, of St. James' church, Baltimore, and the Rev. W. Mitchell, of St. Mary's chapel, Washington. On Monday evening, Dec. 10th, a testimonial was given to mark the closing of the Rev. Dr. Crummell's successful pastorate at St. Luke's church. The esteem and veneration in which the rector is held by the members of St. Luke's, was evident by the very large attendance present. Mrs. A. J. Cooper voiced the sentiments of the gathering in an address which was replete with appreciative words for Dr. Crummell, and expressive of the warm affection felt for him. A purse of $175 in gold collected by the vestrymen, and another of $50 in gold, from the ladies of the Woman's Guild, was presented to Dr. Crummell who responded with a characteristic address, and remarks were also made by the Rev. Dr. Townsend, the Rev. Dr. Grimke, of the 15th st. Presbyterian, the Rev. Mr. Mitchell, and the Rev. S. Kerr. A collation was served.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

SARATOGA—The Rev. Dr. Carey celebrated his 21st anniversary as rector of Bethesda church on Advent Sunday. The day opened with the celebration of the Holy Communion, Dr. Shackelford celebrant, at which there was a large number of communicants. At 9:30 Morning Prayer and Litany were said, and at 10:30 Dr. Carey preached his anniversary sermon and also administered the Holy Communion. At 3 p. m. he addressed the children in the church and spoke briefly about the interesting history of the Sunday-school and the parish during the past 22 years. He said that most of the teachers and officers of the school to-day had been trained up under his pastorate. At the evening service Dr. Carey was assisted by the Rev. Dr. Shackelford, who preached on the duty of watching for the coming of the Lord. The statistics of 21 years of rectorship show a total of 40,251 pastoral calls, 1,402 Baptisms, 1,037 Confirmations, 386 marriages, and 1,064 funerals. The report of secretary F. M. Jenkins of Bethesda Sunday school, for the year to date, showed the total number of officers, teachers, and pupils to be 383. During the year 27 pupils have been enrolled and 41 new pupils confirmed. The report also showed that 60 teachers and pupils have been in attendance 45 Sundays and over during the year, all of whom received medals presented by Dr. Carey.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop
Nelson S. Rulison, D.D., Asst. Bishop

SOUTH BETHLEHEM.—The register of Lehigh university for the present year, just issued, shows a decrease in the number of students of 28 over the past year. This year the number is 499. The greater number of students come from this State, though many other States are represented.

Northern Michigan

WILSON.—The new Zion church was opened for divine service Nov. 22nd. It stands by the roadside in a purely country district, there being merely a hamlet at the railway station of the name. The country was first settled by Canadian farmers and nearly the entire agricultural population for miles around has conformed to the Church. There are still some Lutherans who have treaty rights in the building. The church is a frame structure, standing in a two-acre lot for cemetery, and is 26x40 feet. The preacher in the morning was the archdeacon, in the evening the Rev. Frank J. Mallett. The attendance in the morning was 125, in the evening 150. The offerings were $25, a large sum where little money is seen. Guests from Menominee, Escanaba, Powers, and Stephenson were hospitably entertained. The choir of St. Stephen's church, Escanaba, sang the service.

MANISTIQUE.—The new St. Alban's church was opened for divine service for the first time on the first Sunday in Advent. The building is yet unplastered, but is otherwise fit for service. The cost so far has been about $1,000. It is built after plans of Henry A. Macomb, architect, and is nearly a replica, somewhat enlarged, of the first church at Merchantville, N. J. Manistique is a very difficult field for the Church, but the number of Church people there made it necessary to build. There are about 20 communicants. The Rev. C. F. Drake, M. D., is the missionary.

GRAND MARAIS.—The new church was occupied for the second Sunday in Advent. It will accommodate about 125 people. It stands midway between the old and new settlements and is very much appreciated. Grand Marais is a harbor of refuge on Lake Superior, where large lumbering interests have just opened up. The government has improved the harbor. Many Church people have lately removed there and this is the first Church building in the new town. The Rev. W. Macaulay Tooke is in charge. The church will be called St. Andrew's.

ROCKLAND.—In the conflagration, which destroyed the village of Rockland two years ago or more, the Sunday-school building belonging to us was lost. The old ruins had been long deserted, and yet a Sunday school had been maintained for 30 years by Mrs. J. Deland. There was no insurance on anything in the little town, none would be written by any company, but a relief committee received contributions from outside and apportioned $200 to the church. With this as a nucleus a small chapel has just been built, 18x36 feet, and Mrs. Deland will reopen the school. The cost has been, with furniture, less than $500, yet all is very neat. The only priest born in the Upper Peninsula, the Rev. B. T. Rogers, of Fond du Lac, was brought up in this Sunday school.

The chapel car has lately visited Whitefish Kilns, Onota,

Seney, Grand Marais, Germfask, and Eagle Mills. It is now beginning a tour on the C. & N.-W. R. R. The attendance in the car has never been less than 40 and has once reached 85. The offerings have met the expenses.

California

William F. Nichols, D.D., Bishop

The convocation of San Francisco met in Trinity church, San Francisco, Tuesday evening, Nov. 20th. The Rev. T. J. Lacey, assistant minister of St. Luke's church, preached from the words, "I am the voice of one crying in the wilderness." Wednesday morning the Holy Communion was administered at 10 A. M., at which time the Rev. W. I. Kip, Jr., was the preacher. The business sessions were held in the afternoon. The Rev. D. O. Kelley reported a new set of rules and regulations to conform to the recent change in making three instead of one convocation out of the northern half of the diocese. The election of officers resulted in the re-election of the present incumbents: Rev. F. J. Mynard, dean; Rev. F. H. Church, secretary; Mr. George Hook, treasurer; and the dean, the secretary, and the Rev. E. J. Lion as executive committee. At the missionary meeting held in the evening, the Rev. W. A. M. Breck spoke upon missionary work within parochial lines; the Rev. C. J. Mason, of missionary work outside of parish lines, and the Rev. Hamilton Lee, of the purely missionary work. The sessions were well attended and much interest was shown.

St. Luke's church, San Francisco, has been damaged by fire to the extent of about $1,500. It is closed while repairs are being made.

The Rev. R. M. Reiley began his duties as rector of St. Paul's church, San Francisco, on the first Sunday in Advent.

Trinity mission, Oakland, is to become a parish as soon as the necessary papers can be prepared.

The Rev. A. T. Perkins, rector of Christ church, Alameda, is about to leave for a long vacation. The Rev. F. H. Church will be in charge of the parish during his absence.

Newark

Thomas Alfred Starkey, D. D., Bishop

PASSAIC.—St. John's church is about to have a fine new organ. It will have a double manual, and will be manufactured by Hook & Hastings, the well-known organ manufacturers of Boston.

Louisiana

Davis Sessums, D.D., Bishop

NEW ORLEANS.—The new altar for Mt. Olivet church came to hand in time to be used for the first Celebration on the Sunday next before Advent. It is eminently ecclesiastical in appearance, and was made by Mr. Silas McBee of Sewanee. This church witnessed its first service since its erection, on Sunday, Nov. 25th, the corner-stone having been laid and appropriate services held on Ascension Day last. The church is gothic in style and beautiful in architectural design. Much of the church and furniture is in memoriam. The Easter offerings of the Sunday school, of 1890 and 1891, are to go towards getting choir and clergy stalls. The rector is collecting all the old gold and silver and jewels in his parish, so that the sacred vessels may be a memorial of all the former communicants of the parish, departed this life. In furnishing the church, not a cent has been diverted from the money subscribed towards the building of the church. The design for the east window was executed by Messrs. Geo. E. Androvette & Co. of Chicago, and is remarkable for its simplicity combined with richness and churchliness. The figure in the central panel represents St. John the Divine, upon the Isle of Patmos, in the act of recording the wonderful visions which make up the book of the Revelation. The eagle, the symbol of St. John, is placed in a standing posture at his feet. The words, "Blessed are the dead which die in the Lord," are inscribed upon the panel on the right side. The corresponding panel on the left bears the inscription, "Chaplin Southwood Hedges, Priest and Doctor, XIV years Rector of this Parish.' The other four panels are filled with opalescent glass of very rich hues arranged in conventional patterns. Under the direction of Professor Shafter this church is preparing to introduce vested choristers on Christmas Day. The plan is to have both male and female voices.

The semiannual meeting of the Louisiana branch of the Woman's Auxiliary took place in the chapel of Christ cathedral on St. Andrew's Day. The dean celebrated at the Holy Communion and the Bishop delivered an encouraging address. Letters were read from Miss Southon, who is doing work at Homori, Japan, and is supported by the Auxiliary, and from Miss McRea, who is at the American Church Mission at Hankow, China. Mrs. T. G. Richardson gave an address of advice and read an interesting communication from Miss Kate Hampton, relative to the building of a church at Cassia Valley, N. C. Mrs. W. G. Coyle, the corresponding secretary, stated that $673.03 had been received from the Louisiana branch from Easter to Advent. Miss M. E. Rountree read her report as treasurer. The committees from the different branches in the diocese reported many missionary boxes being prepared for needy clergymen, to be sent out at Christmas.

Milwaukee

Isaac L. Nicholson, S.T.D., Bishop

MENOMINEE.—During the rectorship of the Rev. James Simonds (who recently resigned), the altar of Grace church was raised and provided with steps, a dossel was placed behind it, and an altar desk and new altar book supplied, as well as a handsome brass cross and a pair of candlesticks. Vestments, wafers, and lights were introduced, bringing five of the "six points" into use. Best of all, the weekly Eucharist has been established, and the Holy Sacrifice has been offered on all other Holy Days. Matins and Evensong were said daily during the past summer.

LA CROSSE.—The growth of Christ church parish, the Rev. Henry Kingham, rector, is steady, and its activities manifold. The communicants have increased from 108 in 1892 to 155. The organist, Mr. W. H. Williamson, who is a Mus. Bac. of the University of Durham, Eng., is training a volunteer choir to render the oratorio, "The Last Judgment" (Spohr's), at the close of the Advent season. An effort is being made to raise funds to build a new church. The present wooden structure was the first church that was built in the city, consequently the older communicants are warmly attached to it. That they are nobly overcoming their personal preferences, for the good of the Church, may be seen from the fact that some of the oldest communicants are amongst the largest subscribers to the new church building fund. It is proposed to erect a stone edifice which will be not only a credit to the congregation, but also an ornament to the city.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

The church of the Holy Trinity, Richmond, which has recently been enlarged and greatly beautified, was formally opened for worship on Sunday morning, Dec. 2nd, the sermon being preached by Bishop Newton. The same night the monthly meeting of the Richmond Missionary Society was held, when an address was made by the Rev. F. S. Stickney. The new church presents a beautiful appearance, and when entirely finished and the decoration of the walls of nave and chancel completed, will be one of the handsomest churches in the country. The new organ, erected by Hook & Hastings, stands in a recess to the left of the chancel, presenting one front to the chancel and one to the nave. It has three manuals and a pedal of two octaves. Its tone is round and well-balanced, and it is voiced with special reference to the place it occupies.

Bishop Newton has just completed visitations in Caroline, Essex, King William, and Middlesex counties, confirming in all 30 persons.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D. Bishop

Bishop Randolph recently visited Hungar's parish, Northampton, it being the second visitation within a year. During these two visitations he confirmed 48 persons, the largest number ever confirmed in this parish in one year.

Trinity church, Staunton, has presented to St. Andrew's church, Clifton Forge, a handsome walnut chancel rail.

St. Andrew's Day was observed by the Brotherhood of St. Andrew in Norfolk and Portsmouth, by celebrations of the Holy Communion at 7:30 A. M. in nearly all the churches in those cities. At 7:45 P. M. a most interesting and instructive service for the entire brotherhood was held at St. Luke's church, Norfolk, the rector, the Rev. A. S. Lloyd, being assisted by most of the clergy of Norfolk and vicinity. The Rev. W. D. Smith spoke on "The motive of a Christian man" and the Rev. J. B. Funston on "The ideal man." Addresses were also made by Chaplain Morrison, of the U. S. navy, the Rev. R. S. Coupland, and the Rev. J. N. McCormick, of Suffolk. The music was particularly fine.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

The 41st semi-annual missionary meeting and diocesan Church conference was held in Emmanuel church, Hastings, Nov. 20–22. The opening session was unusually well attended by both clergy and laity. After a simple service, taken by the Bishop, and a few words of hearty welcome from the rector, the Rev. W. W. Taylor, the subject for the evening, "The parish in its completeness," was taken up. St. Luke's parish, Kalamazoo, through Mrs. Austin, gave a paper on "The guild house," and the rector gave farther information concerning their new parish house about to be opened. Papers from Grand Haven, Benton Harbor, and Grace parish, Grand Rapids, were given by the rectors of these parishes and duly discussed. On Wednesday morning the usual reports were made from various colleges and theological seminaries. An earnest and scholarly sermon to the clergy was preached by the Rev. W. H. Osborne. In the afternoon the subject of Theism was presented by the Rev. Drs. Thomas and Rippey. The Provincial System and confederation of dioceses was considered by the Rev. Sidney Beckwith and Bishop Gillespie. After the missionary service in the evening a paper was read by the Rev. W. P. Law on the subject, "Why is the pastorate so brief?" The subject elicited considerable discussion. "Our Church schools," and "A view of the unoccupied ground in the diocese," were subjects presented by the Rev. W. W. Taylor and the Bishop. After the usual conference on Thursday morning and the reports of services, the Rev. E. M. Duff preached to the children.

GRAND RAPIDS.—A church building has just been placed on the lot recently purchased by the mission in South Grand Rapids, to be known as St. John's church.

KALAMAZOO.—Advent Sunday was an occasion of great moment to St. Luke's church, as it chronicled the dedication of the magnificent and commodious parish house, erected through the munificence of Dr. and Mrs. E. H. Van Deusen. The building is of gothic, harmonizing delightfully with St. Luke's church, wherewith it connects by a cloister on the west; two stories high with elevated basement and garret, of Berea stone, side and rear walls of brick. The hall is tiled in red and buff, open to the roof and lit by day from a sky-light. The auditorium accommodates 400, has infant-class and Bible-class rooms in the rear, a stage, with a fine drop-curtain, for entertainments, and is frescoed in Pompeian red. The rector's study and a large reception room for guests is also on this floor. On the second floor is a most superb banquet-room, acoommodating 12 tables, gotnic mantel and sideboard, a kitchen with every possible convenience, and a dumb-waiter communication with the basement. The frescoing is Romanesque. The parlors are a delight to the eye and are furnished in mahogany, upholstered in tapestry to correspond with the prevailing scheme of color. A large guild-room, supplied with sewing-machines and work closets, is another attractive feature. The garret contains store-rooms and several large apartments for general purposes; the basement, which is being finished, will have a fine choir-room, gymnasium, bowling alley, lavatory and bath, and reading-room. No pains or expense have been spared to make the structure throughout as complete as possible. The ladies, through their Earn-a-Dollar Fund, have furnished the building exquisitely, and have supplied it with handsome china, silver, and glass-ware. The total expense of the house and furniture reaches $43,000. Bishop Gillespie dedicated the building with his customary impressiveness, assisted by the rector, the Rev. R. A. Claiborne, to whose indefatigability and earnestness this improvement is due. A class of 16 was confirmed, making 49 in all for the year. The rector preached morning and evening, the music of the vested choir being a delightful feature. Nearly 800 people were present on the Monday evening when the parish house was opened with a reception and banquet. Its presence marks an era in the upward movement of Church work in Kalamazoo.

Tennessee

Chas. Todd Quintard, D.D., LL.D., Bishop
Thos. F. Gailor, D.D., Assistant-Bishop

JACKSON.—The first and second Sundays in Advent, St. Luke's parish was favored by a visitation from Bishop Quintard. On Sunday he officiated at both services in St. Luke's, confirming one person. On Monday night eight persons were confirmed from St. Thomas' mission, a work recently organized among the colored people by the rector of St. Luke's parish.

On Tuesday the Bishop went to Bolivar, officiating in St. James' church at night and visiting St. Katherine's school on Wednesday morning. At night he visited St. Philip's church, confirming six colored persons presented by the colored deacon, who has been in charge of the mission 14 years. It is a very significant that fact the best element among the colored people are looking to the Church for instruction, and are outgrowing their earlier religious associations.

St. Katherine's school at Bolivar is a venture of faith, growing out of the enthusiasm of the principal of the school, Mrs. S. B. Ware. It is an attempt to give girls a churchly education at as small a cost as the several religious bodies around. It is as purely missionary work as any in the diocese. The term opened with nine boarders and 60 day scholars. The entire cost for everything, except music, for nine months, is $150. The Bishop has appointed the Rev. Dr. Joseph E. Martin, of St. Luke's, Jackson, agent for the school.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

WEST CHESTER.—The church of the Holy Trinity, the Rev. G. Heathcote Hills, rector, has just received two memorials, which add very much to its enrichment. They are the Norris memorial window and the rood screen. The former was erected by Mrs. H. P. Norris, in memory of her sister, Elizabeth Cowen Ebbs, and is the work of the Tiffany Glass and Decorative Co. In the central lancet there is portrayed the sign of our redemption, suspended in the heavens, refulgent with light, expressing the thought of salvation though the cross of Jesus Christ. Immediately surrounding it are a group of beautiful cherubims. In the other lancets and in the lower part of the central one are the other members of the heavenly hierarchy, glorifying the mercy and the love of God. The rood screen, given by Mrs. D. W. Howard, is now in position, and adds greatly to

the chancel and nave. It is constructed entirely of red oak, stained and oiled, thus harmonizing with the stalls and chancel furniture. It was made in West Chester, from original designs, under the immediate supervision of the rector. It follows closely the general design of the screen in Worcester cathedral, England. It consists of a wide central arch, terminating in a rood and two pinnacles, and six smaller arches, three on either side, with heavy entablatures. Clustered columns support the central arch, while single columns rising from the base uphold the subordinate ones. The screen is the same on both sides, the arch and adornments of the center being duplicated.

WEST CHESTER—The Thanksgiving Day offerings of Holy Trinity parish, referred to in our last issue, were for a hospital bed in memory of the Rev. Dr. Richard Newton, and not Rev. W. Newton, as therein mentioned.

Kentucky

Thomas U. Dudley, D.D., D.C.L., Bishop

The secretary of the diocese, the Rev. Geo. Grant Smith, writes as follows: "In all the published reports of the statistics of this diocese, as appearing in our Journal and in all the Church almanacs, there is an apparent decrease in the number of communicants. This is caused by the failure of sixteen parishes and missions to report to the last council. An examination of former reports shows that these have in the past few years reported an aggregate of 1,063 communicants. If these have not lost in membership, the number of communicants in this diocese on April 30th, 1894, was 7,228, an increase of 174 over last year, instead of a decrease of 889, as all the published statistics would indicate."

Indiana

David B. Knickerbacker, D.D., Bishop

Gethsemane parish, Marion, has been benefited greatly by a recent legacy from Miss Julia Norton, one of the founders of the parish, who died in October. She left her home, a very eligible one, only erected a few years ago, as a rectory for the parish. Her brother, Mr. Arthur Norton, has greatly improved it and put it in first-class order previous to turning it over to the parish. The property is valued at $7,000 and was greatly needed. With its beautiful stone church this parish is steadily growing.

On the Sunday before Advent the Bishop visited St. John's parish, Elkhart, the Rev. William Galpin, rector, and preached morning and evening to large congregations. The rector presented 13 for Confirmation and is greatly encouraged by the revived interest of his people. A litany desk is a recent gift to the parish from Mrs. Royce, a parishioner.

On Nov. 18th the Bishop visited St. Andrew's mission, Kokomo, the Rev. F. C. Woodard, missionary, and confirmed four persons. In the afternoon he preached in the Presbyterian church at Elwood, and in the evening in a public hall at Alexandria. Congregations were large at all these services.

VINCENNES —St. James' parish, the Rev. Edwin Johnson, rector, has lately been the fortunate and appreciative recipient of two memorial gifts. A very beautiful set of Trinity hangings is the gift of Miss A. Rathbone, of New York City. The dossel of green with gold *fleur de lis*, is very large, covering the greater part of the east wall, and giving dignity and character to the altar; the altar cloth, lectern hangings, and stole have each appropriate designs. These were all duly dedicated to the service of God, and the memory of the donor's parents, Solomon and Lucy B. Rathbone, at one time communicants of St. James'. A brass processional cross is the gift of the Daughters of the King in St. James' parish, and a memorial of Miss Grace Allen, in her lifetime a communicant in the parish.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

The annual meeting of the chapters of the Brotherhood of St. Andrew in the deaneries of Buffalo and Batavia, was held in St. Mary's church, Buffalo, on the evening of St. Andrew's Day. Choral Evensong having been sung by the rector, the Rev. C. F. J. Wrigley, the sermon was preached by the Rev. Dr. Arundel, of Trinity church, Pittsburgh, followed by an address by Mr. John W. Wood, the general secretary of the Brotherhood. A conference was held subsequently in the Guild House on the general subject: "How to make the Chapter successful," and was participated in by Messrs. Angle, Downer, Cushman, and John W. Wood. In spite of the inclemency of the weather, there was a large attendance of Brotherhood men and of the city clergy.

ROCHESTER.—The Church Club of Rochester held its second open meeting in Nazareth House, St. Andrew's parish, on the evening of Nov. 19th. There was a large attendance of ladies and gentlemen from the various city parishes. The president, Mr. Wm. L. Prizer, made a strong appeal to the ladies to assist the Club in its services at the Hahnemann Hospital. The Rev. Wm. F. Faber delivered a stirring address on the outlook in the United States. An attractive musical programme was rendered, and light refreshments were served. The Club has planned a series of such meetings, to be held through the winter, with the view of bringing into closer relations the Church people of the city.

HAMMONDSPORT.—A new stone church for St. James' parish, to replace the edifice recently destroyed by fire, is now in course of construction. It will cost about $10,000, and, it is hoped, will be ready for occupancy by next August. The plans are by Mr. W. H. Archer, F.A.I.A., and the entire exterior will be cut stone, with slate roof and metal cornice. It is situated on high ground, on a corner lot, with gabled facade, and central entrance with gothic doors, flanked by lancet windows, and supported by a massive stone tower, with entrance in the base, and louvers in belfry above, and surmounted by a corbeled embattlement. The roof is of the open trussed-paneled order, and the transepts spread out at each side, one forming the baptistry, and the other the organ chamber, giving increased width to the church at this point, and forming a cruciform effect of good proportions. The interior will be finished in natural woods. The basement will be fitted up as a Sunday school room, with heating and fuel chambers.

Ohio

Wm. Andrew Leonard, D.D., Bishop

LIMA.—On Sunday afternoon, Dec. 9th, the rector of Christ church made an address to the Young Men's Christian Association in their auditorium on "Abraham, God's Friend." Mr. Crawford was accompanied by his choir, without vestments. The Evening Service Leaflet was used and the responses were hearty. The room was crowded to the doors.

TOLEDO.—At the December meeting of the local council of St. Andrew's Brotherhood the Rev. J. W. Sykes reported that the new St. Luke's mission at Air Line Junction, started last summer by the Brotherhood, was now under the care of the Rev. Harold Norse, rector of St. Paul's, East Toledo; that there was a very good attendance at Sunday school and the Sunday afternoon service; that the ladies had organized and had bought a new organ.

Grace church is greeting the new rector, the Rev. J. W. Sykes, with large congregations.

Massachusetts

William Lawrence, S.. DD.. Bishop

EPISCOPAL VISITATION.

JANUARY.

6. A. M., St. John's, Boston (East); evening, Good Shepherd, Boston.
13. A. M., Christ church, Hyde Park; evening, Grace, Boston (South).
20. Lynn: A. M., St. Stephen's; P. M., Incarnation; evening, Grace, Everett.
26. Evening, St. Anne's, North Billerica.
27. A. M., St. Anne's, Lowell; P. M., All Saints', Chelmsford; evening, St. John's, Lowell.

The Rev. Dr. Starr has resigned St. Paul's church, Dedham. It is generally regretted that Dr. Starr has seen fit to sever his connection with this old historic parish. While connected with it, he has ably conducted its affairs, and proved himself an able preacher and a recognized leader of Christian interests in the town.

At a special meeting of the Free Church Association, held at the diocesan house, Boston, Dec. 3rd, to fill vacancies in the board of officers, the Rev. Arthur B. Moorhouse was elected secretary, to succeed the Rev. Dr. William C. Winslow who declined a re-election. It was voted to have a public meeting this winter in the interests of the society, and, on motion of the Rev. Dr. Gray, the hearty thanks of the Association were tendered Dr. Winslow for his able and successful labors as secretary since the organization of the Free Church Association in 1881. Dr. Winslow presented an interesting statement of the evolution of the society's work in Massachusetts since he and others participated in its establishment. He had been present at every meeting of the society and of the executive committee, and he had drawn up 39 annual reports to be read to the Association, or to the diocesan convention for publication in its journal, or to the parent society in Philadelphia for its annual report. All but 11 of those reports had been published, and exhibited the yearly progress of the work. His correspondence footed up over 1,900 communications. Nine sermons had been preached by six bishops and three rectors, and meetings to discuss free churches and sittings had been held by the Eastern and Southern convocations. Dr. Winslow has distributed nearly 14,000 documents of all kinds. In 883, 65 out of 128 churches and chapels were free, and in 1893 at least 129 of the 192 churches, chapels, etc., had entirely free sittings; while the growth of free sittings in pewed churches had been very marked. Dr. Winslow paid a strong tribute to the invaluable work accomplished by the Philadelphia society, and to the high character of many of its publications.

BOSTON.—The mission church of St. John the Evangelist asks for a greater support. The expenses were partly paid last year by a legacy of $447.80, but as this is now exhausted, it is necessary that friends come to the rescue. No better work is being done anywhere in this city than by this mission church.

The Very Rev. Dean Hole, of Rochester, was given a rose reception on Monday evening in Music Hall. Many clergy of the diocese occupied seats on the platform, and the dean lectured in a humorous vein for over an hour and a half on "Bores and Impostors."

ASHMONT.—The tower of All Saints' church has been dedicated, and is a memorial of Colonel Everett Peabody and William Bowen Oliver Peabody. It is the gift of Colonel and Mrs. O. W. Peabody. The service of dedication, conducted by the rector and his assistant, consisted of the Litany of the church, sung kneeling, the singing of hymns 525 and 483, the reading of Ps. cxxii. and appropriate collects. The prayer for the people in the Institution Office was read and the prayer for the Church Militant. The rector preached from I Kings viii: 7, 8, 9.

MARLBOROUGH.—The mortgage on the rectory of Holy Trinity has been lessened by the gift of $150, the receipts of the fair held by the Woman's Guild and Girls' Friendly Society.

Quincy

Alexander Burgess, S.T.D., LL.D., Bishop

The Bishop held an ordination at the cathedral on the second Sunday in Advent, when he admitted the Rev. John K. Black, D. D., to the Order of Deacons. The sermon, which was preached by the Rev. Dr. Rudd, chaplain of St. Mary's school, was a striking presentation of the apostolic ministry and Church unity. In the evening the newly-ordered deacon preached to a congregation which, like that of the morning, had a large representation of his former charge among the Presbyterians. Dr. Black has been an honored Presbyterian minister for over 20 years. He will take temporary duty in mission stations in the diocese, pending a permanent pastoral settlement.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

At St. Margaret's Deaf-Mute Mission, Trinity church, Pittsburgh, on Sunday, Dec. 2nd, the Rev. A. W. Mann held two services and administered Holy Baptism three times. On the same day he officiated at the West Pennsylvania school for deaf children.

The Rev. James Foster, of Freeport, who, it was hoped was recovering from a dangerous illness, died Dec. 13th. The Bishop conducted the burial service on the 15th.

The Rev. Joseph Barber, who has for some time faithfully discharged the duties of missionary in Jefferson county, has been relieved of that work.

The Rev. Morrison Byllesby, rector of Emmanuel church, Allegheny City, who has been off duty for the past eight months, during which time his work has been carried on by the Rev. Wyllys Rede, returned to his parish with the beginning of Advent much improved in health, and hopes now to be able to resume the duties of his rectorship.

Bishop Hall, of Vermont, is expected to visit Pittsburgh in February, under an invitation from the bishop, at which time he will preach before the Laymen's Missionary League and hold "quiet days" for the clergy and for women.

The Laymen's Missionary League has sent out circulars to the church people of the diocese asking for subscriptions of a dollar from each person. They are undertaking a large and important work of church development under the bishop's direction, and claim the support of all Churchmen in doing it.

General Clergy Relief

The annual meeting of the trustees of the Fund for the Relief of the Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen, was held at the Diocesan House, New York City, Nov. 27th. The Bishop of New York, the Rev. Morgan Dix, D. D., the Rev. W. S. Langford, Mr. Stephen P. Nash, Mr. William Alexander Smith, and Mr. Elihu Chauncey were present. Reports from the officers were received which stated that during the year ending Sept. 15, 1894, relief was extended to 199 beneficiaries, 37 clergymen, 140 widows, and 22 orphans. The 199 were distributed among 42 dioceses and 10 missionary jurisdictions; and $16,340 were divided among them, an average of $82.11 to each. The insufficiency of this pittance must be apparent to every one. Here is a fund, free from restrictions, which extends relief to many barred out by the rules of the different diocesan funds, and with no charges of administration, and yet the trustees are unable to increase the limit beyond an annual appropriation of one hundred dollars to any one beneficiary. The 162 widows and orphans on the list surely have a claim upon the Church that is paramount, and it is hoped that those who have the means will realize the importance of liberal gifts to the fund which has been so earnestly commended to their attention, especially to that of the clergy, by successive General Conventions. The treasurer is William Alexander Smith, 70 Broadway, New York.

The Living Church

Chicago, December 22, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

Glory to God in the highest, and on earth peace, goodwill towards men. Alleluia.

V. Mercy and truth are met together. Alleluia.

R. Righteousness and peace have kissed each other. Alleluia.

Rise, happy morn! Rise, holy morn!
Draw forth the cheerful day from night!
O Father! touch the east, and light
The light that shone when hope was born.
—*Tennyson.*

THAT LIGHT "that shone when hope was born," has never grown dim; it has expanded from the glimmer of the Star of Bethlehem to the effulgence of the risen Sun of Righteousness whose rays illumine all but the deeper valleys of this sinful world. To slumbering Greece and darkest Rome the Light came with reviving radiance and renewing power. In its pathway, as it moved westward, the accumulated treasures and awakened energies of mankind were carried to enrich new lands and to establish new nations in the fear of God. Under its benign and life-giving influence, shining as it were through the prism of the Family, the State, and the Church, the world has been overarched by the rainbow of hope, humanity has grown stronger and better, more true, more tender, more unselfish. And the blessed day of the Nativity gathers the rays of God's light and love, as in a focus, warming and brightening the hearts and homes of men. God "touches the east" anew each Christmas morn, and [the light of hope beams brighter all over the world.

AT the very hour of the annual announcement that the Son of God was born a Babe in Bethlehem, on the day when the great condescension of God is shown and we are called to commemorate the fact that He became Man, note how the Church emphasizes the fact that He who was born of a pure Virgin was Divine, the Eternal Word, "by whom He made the worlds"; the Light which lighteth every man that cometh into the world; the Word which was from the beginning with God and was God; "Let all the angels of God worship Him." Surely, no human paternity may be imagined as consistent with the Catholic doctrine of the Incarnation. Even that she whom all generations have called Blessed, was appointed to be the medium of this adorable mystery, was honored with this ineffable Maternity, can be believed only on the most sure testimony of Holy Scripture, as witnessed by the Church which received this truth from those "which from the beginning were eye witnesses, and ministers of the Word." How abhorrent, then, is the teaching that human paternity may be ascribed to our Blessed Lord without in the least denying his Divinity or his Incarnation as the Son of God!

THE staunch adherents of the ancient standards of Presbyterian orthodoxy in the established Kirk of Scotland are rapidly becoming a minority, but that they are still vigorous is shown by the remarks of the Rev. John Robertson, who demands a new covenant for Scotland. He says: "Rationalism is in her colleges, unbelief in her pulpits, and a withering blight of indifference on her people! God send us a revival of the Covenant, and bring in again the seed of the Covenanters. This lisping modernism of Dods-Bruce-and-Drummondism, with its artificial flowers of wax and lavender sprinkle, God hiss at it and blast it forever! There is no sense of sin against God in it, and therefore the Saviour is despised and rejected of it." These expressions may be somewhat extravagant, but the drift of Protestantism towards rationalism is as evident in Scotland as elsewhere. It is not a revival of the "Solemn League and Covenant," however, that will effectually check it.

THE LIVING CHURCH has been careful not to use any language which might be considered as tending to prejudice in advance the work of the Constitutional Commission. This was not, however, out of any excessive reverence for committees in general, or any conviction that a character of peculiar sacredness attaches to their reports. Committees are simply instruments of the body which appoints them, by which subjects to be dealt with are put into manageable shape, and time is thereby saved. That a committee should deprecate criticism, that a cry should be made, when it is proposed to modify or even reject its recommendations, that such a course is discourteous to those who have spent time and pains in drawing them up, shows a complete misapprehension of the purpose of a committee. Their work must stand on its merits, and its merits only, and members of the committee are at liberty to defend it upon that ground as strenuously as they please. But it is another thing when, in General Convention, the attempt is made, as it has sometimes been made, to silence opposition by appealing to the courtesy of deputies not to disappoint able and laborious members of a committee by setting aside their work, or substituting other propositions for it. Complaint has been made by writers on legislation, of the modern tendency in parliamentary bodies to lean so much upon committees that the legislature does little more than register their decrees. It is not desirable that this state of things should prevail in the General Convention.

AS TO the Constitutional Commission, we fully agree with *The Church Standard* of Dec. 8th, except that we regard the work, so far as we are acquainted with it, of a more hopeful type than could have been anticipated. *The Standard* says:

> It is sincerely to be hoped that the Commission will make known the result of its conferences at the earliest date possible. For reasons not necessary to be mentioned, that Commission cannot expect its work to be received with any great amount of hopefulness; and the astute policy of delay with which joint commissions sometimes keep back their reports until the very time of the meeting of the Convention, would be of no avail in this case. The Commission does not carry such weight as to overwhelm either House of the Convention with its authority; and the Constitution of the Church is too important to be lightly handled. Unless, therefore, there shall be ample opportunity for a full and free discussion of the proposed amendments, many months before the meeting of the Convention, it may safely be predicted that they will fail of adoption.

"Oh, wad some power the giftie gie us
To see oursels as ithers see us!"

BUT we should soon become cross-eyed if we carried out that suggestion in ecclesiastical matters. Here, for instance, is a *Christian Advocate* lamenting the decadence of the Protestant Episcopal Church because of the increasing use of vestments, altar lights, etc., and because some clergymen are actually hearing confessions!

> The Protestant Episcopal Church may fancy that because it is here and there attracting ministers from other denominations, that it is prospering and increasing its membership. It is, however, contributing chiefly to the success of the Roman Catholic Church; for after a certain distance has been traveled in that direction, the logic is in favor of the Roman system.

Which would be alarming if it were true. We probably receive more from Rome than we lose to her, while there are many Protestants converted to Rome *per saltum*, who never saw a candle on the altar or even a surplice on a preacher. But what a difference the point of view does make! Here we have a *Christian Leader* expressing his gratification at the signs of progress and improvement in the old Church. "God be thanked," says the writer, "the Episcopal Church as it was, no longer cumbers the earth. There seems to be a new set of bishops, a new set of ministers, and a new set of parishioners." Yes, the old Church is moving on, with the same old motto: "Evangelical Truth and Apostolic Order," and is showing its faith by its works.

Education in Crime

The Century for November has a paper by Jacob A. Riis on "The Making of Thieves in New York." It contains statements, apparently authentic, which call for the serious attention of all good citizens, not to say Christians. There is in New York a compulsory education law, but in some districts the school accommodations are so miserably inadequate that the law becomes ridiculous, since it is unreasonable to punish either children or parents when neither are to blame. Children cannot be sent to school when there is no school to send them to.

In one district near the Bowery, largely made up of Jewish families of the poorer sort, 1,527 children were last year refused admission to the schools for lack of room. In the tenth ward 2,880 were crowded out, and in the nineteenth, 1,250. It was "compulsory education" after a fashion, but the master was the street. This is the beginning of the training of thieves.

It appears that the law designates two places, the Juvenile Asylum and the Protectory, to which truants may be consigned. To these institutions, accordingly, a certain number of truants are sent, that is, boys whose only offence is that they do not go to school. This is the next stage in the sinister training which society forces upon its surplus youths. Both these places are prisons. To them are consigned all kinds of offenders under sixteen years of age, vagrants, beggars, pickpockets, and burglars. Children, whose only fault is that they are homeless, or will not go to school, are turned into a horde like this. No attempt is made to classify them, except according to size or age. One of the persons in charge at the Protectory was of opinion that it would "not be quite fair to the burglar to set him apart!" Few can be in doubt as to the result of a system like this. The graduates of such reformatories are prepared for a criminal career at once. In the long run street life conducts to the same goal, though the process may sometimes be less rapid.

The result of this evil condition of things is seen in the vast increase of child criminals of late years. "There are more of them, and they are younger than they used to be, and they are vastly 'tougher.'" This is a sad record, one among the many distressing and alarming accompaniments of the modern tendency of population to the cities. It is not in New York alone that this problem is presented, though special circumstances may have made it more serious there than elsewhere for the present. In other large cities the same difficulty occurs of overcrowded schools and a consequent turning into the streets of numbers of children.

The question is: How to meet it. The writer in *The Century* has several very practical suggestions to offer, such as the obvious one of an increase in the number of schools, the establishment of truant schools of a proper character, and the organization of boys' brigades. The first requisite is that people should be made to see the seriousness and the pressing nature of the problem. Surely, in a cause like this, every good citizen ought to be roused to insist, by every means in his power, upon such measures as can be taken by the action of school boards and the enactment of proper laws. Here are thousands of children rapidly growing up, to whom religion is an unknown thing. Its counsels, its warnings, its comforts, its strength, its promises and its hopes, are alike foreign to the sphere of their knowledge. Here is a call for missionary work second in urgency to none in the world.

Thoughts Upon The Nativity

BY CAROLINE FRANCES LITTLE

"O little town of Bethlehem!
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by.
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee to-night."

There is an inexpressible tenderness and pathos in the fact, that while the highest and most powerful classes of the worldly-wise were unconscious of the glory that overshadowed them, the King of kings came to earth in the guise of a little child, to save and redeem those very ones who had forgotten the promise of His coming. In imperial Rome the thousands of spectators who flocked to the amphitheatre, and the senators who were offering divine honors to their cruel emperor, were desirous of no Messiah, neither did they await His advent. In cultured Greece, the wise philosophers knew not that He who would teach the true philosophy was about to come to earth; while in Jerusalem, the proud Pharisee and the learned Scribe, fulfilling the letter of the law but neglecting the spirit, were longing for a Messiah who would come with a retinue and pomp which should surpass any that earth's proudest monarch had possessed. But here and there, in both heathen and Jewish lands, some simple and holy souls were gazing heavenward with an earnest hope of better things to come.

Christus natus est! But what depths of humility! Not in palace of the Cæsars, not in sculptured dwellings of the Greeks, must we look for the Christ, but in the rude stable in a manger. "Where the beasts at morn will champ their bean-straw" lay the Holy Babe, waited upon by the adoring Virgin Mother and the devout Joseph. But the glory of the invisible world centered in that humble cave. Angels and archangels knelt in awe, for the Almighty had said, when He brought His First Begotten into the world: "And let all the angels of God worship Him!"

Strange and mysterious was the Divine selection, that out of all the myriad worlds, God chose our little one for such scenes of transcendent import; and of all the cities of our earth, chose the little town of Bethlehem, nestled among the hills of Palestine, as the birthplace of the Saviour of mankind.

"So many hills arising, green and gray,
On earth's large round,
And that one hill to say:
'I was His bearing place.'"

In the study of God's dealings with the world, with a nation, or with an individual, we find mysterious connecting links. Bethlehem, the house of bread, had a history long before the culminating event of our Lord's birth made it forever memorable in the annals of the world. Here, within a mile at least, Benjamin was born, as Jacob was returning with his family, flocks, and herds, to his native land; here Ruth became the wife of Boaz and ancestress of our Lord; here David, a type in many ways of the true Annointed, was also born; and it was King David who gave to Chimham, the son of the hospitable Barzillai, as a possession forever, his own ancestral home in which Ruth and Boaz had lived. More than four hundred years after, this same house, called the house of Chimham, and now become the khan, or public inn, was the refuge of Jeremiah in the days of heathen persecution.

Thus link joins link, until the types which foretold the great event had passed away, and then, two weary travelers sought at this same khan, a night's lodging. "But there was no room for them in the inn," so in the adjoining stable, a part, really, of the establishment, they found a humble resting place. Mary, the holy and uncomplaining Maid of Nazareth, tired with her long and tedious journey, had no earthly companion save Joseph, her divinely appointed guardian. But surely she, blessed above all other women, was conscious of the presence of the heavenly attendants who filled the rude shelter.

The Nativity is presented to us in a two-fold aspect, the heavenward and the earthward. Looking at it in its heavenly aspect we see the Only Begotten of the Father, who from all eternity reigned co-equally with the Father and the Holy Spirit, leaving His glory, resigning His throne, and veiling His Divinity by taking to Himself our flesh, and becoming for us a little child. Truly, the angels must have desired to look into such a mystery of divine love, and it was fitting that they should appear visibly on earth to announce the joyful tidings that the Saviour, Christ the Lord, was born.

"What sudden blaze of song
Spreads o'er the expanse of heaven?
In waves of light it thrills along,
The angelic signal given.
'Glory to God! on high, on earth be peace,
And love towards men of love, salvation and release.'"

Then take the Nativity on its earthly side. Though the kings of the world heeded not His coming, a few humble shepherds, tending their flocks by night, thought and talked of the promised Messiah. To these men, lowly and humble of heart, following the occupation of David who tended his father's sheep, the celestial vision was vouchsafed. They only, with the three Wise Men, seers from the ever-thoughtful Orient, were prepared for the "glad tidings of great joy." The shepherds, types of humility, and the sages, types of that heavenly wisdom which is first pure and then peaceable, alone were chosen.

"So many simple shepherds keeping flocks,
In many moonlit fields! but only they,
So lone, so long ago, so far away,
On that one winter's night, at Bethlehem,
To have white angels singing lauds for them."

There is an indescribable something, very near to heaven, that surrounds every little babe; how infinitely more did it irradiate the Christ-Child. And He, the Holiest, sleeps, apparently unconscious of that life of suffering into which He had entered:

"Sleep, my Saviour, sleep,
Sweet on Mary's breast;
Now the shepherds kneel adoring,
Now the Mother's heart is joyous,
Take a happy rest.

"Sleep, my Saviour, sleep,
Sweet on Mary's breast;
Crucified, with wound and bruises
Bleeding, purple, stained, disfigured,
One day Thou wilt rest."

For a moment imagine ourselves in the place of the humble shepherds. They have seen not merely one angel, but a multitude of the heavenly host, singing and praising God. And now to them, as so often to the devout and lowly, a sign is given to confirm the vision: "Ye shall find the Babe wrapped in swaddling clothes and lying in a manger." Would we not have hasted, even as they did, to see this glorious sign which the angels had given?

"Therewith hasted they
By olive-yards, and old walls mossed and grey,
Where in close chinks, the lizard and the snake,
Thinking the sunlight come, stirred half awake;
Across the terraced levels of the vines,
Under the pillared palms, along the lines
Of lance-leaved oleanders, scented sweet,
Through the pomegranate-gardens sped their feet;
Past David's well, past the town-wall they ran,
Unto the House of Chimham, to the Khan."

Who in all the wide world, save the Holy Family, and the three Wise Men, who, even now, were traveling from the land of the rising sun, would have believed the story of the simple shepherds' vision? The haughty Pharisee, and the learned Rabbi, the cultured Greek and the voluptuous Roman, would they have given credence to a tale of the supernatural? Ah, no! even as to-day the world would have laughed at their faith. Dreams, superstitions, overwrought imaginations, these are the terms by which the shepherd's vision of angels would be designated by the skeptical and heartless multitude.

Outwardly, the world remained the same, buying and selling, tyrannizing and oppressing, not recognizing the fact that the Son of God had come to dwell amongst them, bringing to all a message of peace.

"Peace on earth and good-will,
Souls that are gentle and still,
Hear the first music of this
Far-off, infinite bliss."

The great lesson for us to learn from the Nativity of our Lord, is humility. What insults, what degradation, what slights can the world offer to us compared with those our Saviour endured from the time He left His heavenly home to be born in a rude stable, until, after thirty years of lowly and patient toil, and three years of teaching and ministering to an ungrateful world, He pillowed His dying, thorn-crowned head upon the hard wood of the cross, and so consummated the Great Sacrifice of His mysterious life.

Letters to the Editor

A NEW MANUAL

To the Editor of The Living Church:

I shall be pleased to hear from the clergy and laity who have received my circular respecting "The One Oblation," intending to subscribe, but have not yet complied. The price has been reduced to 50 cents. It is a private venture, but I require more substantial support to sustain the publication. I feel confident the manual will commend itself to the clergy and laity of the Church.

St. Paul, Minn. W. L. CULLEN.

CHURCH HISTORY FOR CHILDREN

To the Editor of The Living Church:

Some time ago I noticed an inquiry for books for children teaching Church history. Subjoined is a list of such books selected from J. Masters & Co.'s catalogue (London).

"Stories of the Wonderful Kingdom and some of its Soldiers and Servants," by Miss C. A. Jones, author of "Stories on the Catechism."

"The Triumphs of the Cross," by the Rev. J. M. Neale, D.D.

"Stories from the Lives of Saints and Martyrs of the Church," by Letta S. Wolfe.

"A Book of Church History," founded on the Rev. W. Palmer's Ecc. History, by F. S. Hollins.

"Lessons for Little Children from the History of the Church," by C. H. R. L. S.

THE MASSACHUSETTS CASE

To the Editor of The Living Church

There are two statements in Dean Hodges' letter on "The Massachusetts Case" in your issue of the 15th inst., which require a further word.

1. He fails to note that the Standing Committee, after rejecting the two young men upon the evidence of their written examination, urged the Bishop to order their re-examination by the Examining Board. The Bishop did not think it best to do so at that time. Within the past month, however, he ordered one of the two before the Examining Board. He was then examined upon the points on which he was rejected last spring by the examining chaplains and the Standing Committee as being unsound in the Faith.

2. The dean's language would not imply, as is the case, that in this last examination the candidate unequivocally and without reservation disavowed the views expressed in his paper last spring, and was therefore recommended for Holy Orders.

If when the Dean speaks of mistakes having been made on both sides, he refers to the Standing Committee as one side, I challenge him to show wherein that committee have made a single mistake in this whole transaction.

WM. B. FRISBY.

Boston, Mass.

DR. BERKELEY'S PAPERS.

To the Editor of The Living Church:

I have read with lively interest and approval Dr. Berkeley's papers on "The Church Service." He voices, I believe, the sentiments of the majority of our church-goers when he says that they feel the attempts at monotone on the part of many of our clergy, both in the lessons and the sermon, as at once painful and ridiculous. It is as if one's friend should suddenly pitch his voice and rehearse in a monotone some fond endearment which had become sacred from familiarity and association.

Here let me record the spiritual benefit, felt by at least one member of his congregation, upon hearing the fatherly, feeling, poetic, and tender rendering of that matchless xivth chapter St. John, as it fell from the lips of Bishop Doane at his cathedral on S. S. Simon and Jude's Day last. I am quite sure no one present would have asked to have that reading exchanged for a monotone.

To do them and their instructors justice, the younger generation of clergy seem vastly better fitted for their duties as readers than their fathers and grandfathers. Let us hope they will not waste their abilities, so hardly won, upon a monotone's desert air.

As to the scarcely less important matter of pronunciation and emphasis, I agree with Dr. Berkeley that the carelessness is irritating, sometimes shocking, particularly in the case of older men who have had every opportunity to know better, and to do better.

One is reminded of Dr. Johnson's challenge to Garrick and Gifford, to repeat with proper emphasis the ninth commandment, at which both tried and failed, the Doctor gleefully putting them right by saying the emphasis should be placed upon *shalt not* and *false witness*. Had Garrick and Gifford been the prominent ecclesiastics, instead of the foremost actors of their day, I think their professional pride would have forestalled the chance of error.

I recall the levity excited by a well-known Presbyterian invitation: "Let us bray!" It is safe to say that the congregation allowed him to speak for himself. Another invariably whispers "spray," which naturally throws cold water on glowing fervor.

Pleasantry upon these matters is easy, but that which

concerns a clergyman's reputation for thoughtfulness and reverence, can safely be to him only a matter of serious concern.

M. J. R.

Paterson, N. J.

THE NEED OF EPISCOPAL EXTENSION

To the Editor of The Living Church:

Considerable interest will doubtless be felt in the great province of New York—for ecclesiastical province it has a right to be considered—in the proposed extension of dioceses. It is true that as far as the episcopal dignity is concerned, an extension of dioceses means a loss of personal prestige for the individual suffragan; but what is that compared with the vast advantage it will be in the spread of the Church? We had better have a hundred and fifty live dioceses than fifty which are territorially too large to admit of frequent episcopal visitations. It would surprise some Churchmen, I think, who dwell within the constant sound of Matin and Vesper bell in crowded cities, to know how wide a field is unoccupied in the country districts of the United States. The most mistaken ideas prevail as to the character and mission of our Church. It is looked upon by many as a mere survival of mediævalism, an offshoot of Anglicanism, pure and simple. It is considered the Church of the wealthy and form-loving, while the severe asceticism of its ferial side is overlooked in the apparently endless round of feasts. The people are shy of it because they do not know it. The only way to extend it is to extend the number of dioceses, and so put the bishops more in touch with the people at large. We want a church in every hamlet. This is the true mission work of the Church in the United States. We woefully lack the spirit of propagandism. We are content to let the Church go lumbering down the ages from father to son in certain families, a sort of hereditary transmission, a nice social cult, but not a force which is to move the world. We are afraid of anything that smacks of the parochial school, and if our children wander off into other folds, all right; only we feel it to be very bad taste in them to leave such a refined and esthetic Communion. We hug the pew-rent system, and the sovereignity of the vestry, and if the bishop manages to get around to us once a year, poor man, we welcome him as a sort of spiritual prince, but how much do we know of him or he of us? This is no reflection upon our right reverend fathers, but is simply a feature of the case. I know of nothing calculated to revolutionize the Church so thoroughly as the extension of dioceses, and the consecration of men of middle age, or even a little under the middle age, men who can work as hard as any priest in their diocese can, but who will not have to overwork themselves in the vain attempt to cover an immense territory in the course of a single season.

Now as to the money part. It may be set down as an axiom that the laity will support their bishops, even in small dioceses, if they are given to understand that they *must*. I believe that the church fair, the church sociable, and all that sort of thing is merely a means of spoiling too many laymen, who would much sooner respond to a business-like assessment than "blow in" a few dollars occasionally at the booth of some pretty church fair girl. Why not be serious, even stern, in such matters? If men can be dunned peremptorily in business, why can they not put up with a little of the same sort of thing from the vestry? That is the vestry's true *raison d'etre*. Their business is to raise money, to build up the Church, to extend it, to help proselyte, to thrust the Church squarely in the face of the world. Why should priest or vestryman apologize for dunning even a poor layman? Do we expect to get salvation for nothing? Is the altar and its glorious service a poor, cheap thing to which we must be lured with chromos and flattery? This is not the Catholic and apostolic idea. The Church needs money, and it should ask for it as a matter of right from laymen. I believe we can now support a hundred bishops, but in order to do so we must not apologize to Church members for calling on them to put up the needful!

WILLIAM B. CHISHOLM.

Elmira, N. Y.

The Lights of the Midnight Feast

BY W. B. CHISHOLM

Are the lights aglow for the midnight feast?
Are the wanderers all at home?
Does the star shine brightly in the east
Where the bearded Magi roam?

Does the Mother bend o'er the Baby Boy?
Do the angels burst in song?
And the sad old world, does it thrill with joy
As the heralds haste along?

Is it here again--that dearest night?
Does the sweet *Adeste* chime?
Do the cedars glow with the tapers' light,
As in that buried time

When the heart was warm and the step was quick,
And the eyes were bright and gay,
And the nightly shadows seemed less thick
As we trod the churchly way?

Yea, all are here, in the latter years,
In the westward march of life;
And we smooth the brow and we wipe the tears
And the wounds of the long, long strife.

Personal Mention

The Rev. William J. Wilkie has accepted the charge of St. Ann's church, Middletown, Dela., and should be addressed accordingly.

The address of the Rev. E. R. Sweetland is Burlington, Vt.

The Rev. F. A. Foxcroft has resigned the charge of St. Philip's church, Housatonic, and Trinity church, Van Deusenville, Mass.

The Rev. John P. Cushing has resigned the rectorship of St. John's church, Barrytown, diocese of New York, to accept an appointment to the rectorship of East Shefford, Berkshire, England. He sailed last week on the steamship "Paris."

The Rev. Frank H. Church has taken temporary charge of Christ church, Alameda, Cal.

The Ven. Archdeacon Harwood, D. D., has resigned the rectorship of Trinity church, New Haven, Conn., after a rectorship of 35 years. He has been elected, by the vestry, rector *emeritus*.

The Rev. Wm. H. Knowlton has taken charge of St. Stephen's church, San Luis Obispo, diocese of California.

The Rev. Daniel Rollins has taken temporary charge of St. Luke's church, Woodsville, N. H.

The Rev. A. W. Jenks has sailed for Europe, and will assist for a time in the church of the Holy Trinity, Paris, France.

The Rev. Chas. S. Brown has accepted the rectorship of Grace church, Columbus, Neb., and entered upon his duties.

The Rev. Rowland S. Nichols has accepted appointment as assistant minister of St. Luke's church, Brooklyn, L. I., and entered upon his duties.

The Rev. G. M. Murray has been elected to the rectorship of St. George's church, Lee, Mass.

The Rev. Joel Davis has accepted the rectorship of Grace church, Earlville, N. Y.

The Rev. J. Brewster has been elected to the rectorship of St. Michael's church, Brooklyn, N. Y.

The P. O. address of the Rev. Pelham Williams is Seaford, Dela.

The Rev. A. B. Shields has taken charge temporarily of Grace church, and the church of the Redeemer, S. Boston, Mass.

The Rev. Dr. Danker has become rector of St. Luke's, Linden, Mass.

The Rev. Joseph Carden has accepted the charge of St. John's, Arlington, Mass.

The Rev. W. G. Ware is in temporary charge of the chapel of the Holy Comforter, West Philadelphia, Pa.

The Rev. W. Bedford-Jones has resigned St. Mark's parish, Buffalo, W. N. Y., to take effect Dec. 15th. His address will remain unchanged until further notice.

The Rev. J. Harry Chesley has become rector of Claymont, Dela.

The Rev. William J. Wilkie has accepted a call to Middletown, Dela.

The trustees of the Kansas Theological School, on motion of Chief Justice Horton of the Kansas Supreme Bench, and by a unanimous vote, conferred the honorary degree of Doctor of Canon Law (D. C. L.) upon the Hon. E. A. T. Wilder, of Red Wing, Minn.

The Rev. A. K. Fenton having removed from Powellton, W. Va., should be addressed at Tidewater, McDowell Co., W. Va.

The Rev. H. L. Gamble, assistant minister at the church of the Annunciation, New York, has accepted a similar position in the church of the Annunciation, New Orleans, La.

Bishop Gilbert has appointed the Rev. C. D. Andrews, dean of the Central Convocation of Minnesota, *vice* the Rev. A. J. Graham resigned.

The Rev. Dr. Ryan, rector of St. Paul's church, Duluth, Minn., has been elected secretary of the diocesan Board of Missions.

The Rev. R. H. Cotton, of Gilbertsville, N. Y., has been chosen rector of St. James' church, St. Paul, Minn., *pro tem.*

The Rev. H. C. Bossier, rector of Trinity church, Anoka, has accepted the rectorship of St. Jude's church, Henderson, Minn.

To Correspondents

Will "Marah," one of our old contributors, please send her present address?

A CORRESPONDENT desires the address, while in this country, of the Rev. George Arbuthnot, vicar of Holy Trinity parish, Stratford on Avon, England. Send to this office.

MRS. H. F. VAN D.—The quotation "God tempers the wind to the shorn lamb," is from Laurence Sterne, 1713-1768. It will be found in the work entitled "Maria."

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

TEBBETS.—In Nebraska City, Neb., Dec. 7, 1894, Grace Hyde Sanford, M. D., wife of Edward Tebbets, and daughter of the late D. P. Sanford, D. D., of the diocese of Connecticut, in the 47th year of her age. *Requiescat in pace.*

KNIBLOE.—Avis C. Knibloe, Oct. 20, 1894, at Amenia Union, New York.

MOFFETT.—On Sunday, Dec. 9, 1894, at her residence, 108 West 71st st., New York City, Margaret, widow of Thomas F. Moffett. "Whose soul may God rest."

THE RT. REV. W. B. W. HOWE, D.D.

Preamble and resolutions prepared by a committee with power to act, appointed by the Bishop of South Carolina, at a meeting of the clergy held immediately after the interment of the late diocesan, the Rt. Rev. W. B. W. Howe, D. D.

WHEREAS, In the providence of God our late beloved Bishop has been called to his eternal rest, and we, his clergy, have been left to mourn the loss of a loving father and most faithful friend, therefore be it

Resolved, That in the death of the Rt. Rev. William Bell White Howe, D. D., the clergy of this diocese have sustained a personal bereavement no less than an official loss.

The brave, true, loving heart whose pulses have now been stilled, ever throbbed in closest sympathy with all our griefs and cares, and the strong hand, now powerless in death, was ever ready to support us when the hour of our trial came. The heavy weight of official responsibility which he bore with gentle humility and patient endurance, even unto the end, yet left him strength enough to share with each one of us the burden which was too much for our feebleness to sustain. The strong, clear intellect which saw so deeply into the mysteries of divine truth, was never too busy to plan with watchful care for the comfort and support of those who labored under him in the Lord, and we miss, with an abiding sense of loss, the wisdom of his counsel and the helpful instruction of his teaching.

Unwavering in the courage of his belief, and courteous in his intercourse with men, modest in the exercise of his high intellectual powers, generous, to self-abnegation, that others might not suffer, and firm as the living rock in his conviction of duty, in every walk of private and public life he illustrated the high calling of a Bishop in the Church of God. In loving devotion to that Church and undoubting assurance of her authority, his trumpet gave no uncertain sound, and while too gentle and unobtrusive to carry her standard far into the turmoil of polemical strife, he ever held it firmly planted on the bulwarks of the Catholic Faith and left it floating there, when his warfare was over, without a blemish or a stain. We bow in humble resignation to the Master's will, assured that our bitter bereavement is His eternal gain.

Resolved, That these resolutions be published in the Church papers and in the Charleston *News and Courier*, and that a copy of them be sent to his sorrowing family, with the assurance of our tenderest sympathy.

Committee: ROBERT WILSON, JOHN D. MCCOLLOUGH, THEO. D. BRATTON.

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Hayti.

The fiscal year, which began Sept. 1st, requires for the salaries of twenty-one bishops, and stipends of 1,300 missionaries, besides support of hospitals, orphanages, and schools, many gifts large and small.

Remittances should be sent to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and Twenty-second st., New York; communications, to the REV. WM. S. LANGFORD, D.D., general secretary.

MISSIONS IN BRAZIL AND CUBA.

The American Church Missionary Society, auxiliary to the Board of Missions, Room 33, Church Missions House, 22nd and 4th ave., New York.

We publish *The Echo*, an illustrated monthly, 8 mos., with information about the above and domestic work. One copy, 50 cts.; one hundred, $8.00.

H. A. OAKLEY, Treas.
WILLIAM A. NEWBOLD, Gen. Sec.

Acknowledgments

For Invalid: Amount previously acknowledged, $72.50; G. W., $5; a sister in the Church, $10; E. G. H., $5; J. A. S., $1; L. W. W., $2; total to date, $95.50.

Church and Parish

WANTED.—By a young Churchwoman, a position as companion, or to help in the home. References exchanged. Address A., care THE LIVING CHURCH.

WANTED.—Organist and choirmaster having 15 years experience, and graduate from the N. E. C. of Music, Boston, Mass., desires a position in live parish. Must have good organ. Can give excellent references. Address, "CHOIRMASTER," care of THE LIVING CHURCH.

The Guild of All Souls.—Founded A. D. 1873

OBJECTS.—1st. Intercessory prayer—i. For the living; ii. For the Repose of the Souls of Deceased Members and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church and the Churches in open communion with her. For further information address the secretary and treasurer,

MR. EDWARD O. HUBBARD,
P. O. Box 185, Chicago, Ill.

The Editor's Table

An Ode of Yule

BY FREDERICK CHARLES COWPER

The heralds of the Lord before Him go
With light of love aglow,
In raiment white as snow.

Thro' golden, starry realms and milky way,
They pass in bright array,
Chanting a gladsome lay.

O'er boundless space the angelic hosts proceed
With more than lightning speed,
To succor man's sore need.

Planets and suns give pause in sheer amaze,
In silent wonder gaze,
New-lit with glory's rays.

The shepherds of Judea behold the throng
Glisten the hills among,—
And marvel at their song.

Behold the glory of the Lord around,
Gilding the sky, the ground,
With holy sheen profound!

The angel-spokesman with a mighty voice,
And accent sweet and choice,
Biddeth mankind rejoice.

"Glad tidings of the greatest good I bring
From God on fleetest wing,
Ye men! give praise and sing!

"For unto you is born in David's town,
To wear the kingly crown,
A monarch of renown.

"A Saviour unto you is born this day;
Go, seeking on your way,
He doth in manger lay.

"Adore the mystery of Godhead nigh,
So infinitely high,
In lowly cradle lie!"

The herald, ceasing, waved his graceful hand,
When lo! a countless band
Illumines all the land.

This is the choir, this the seraphic train,
That fills the empyrean fane
With many a wondrous strain.

Theirs now a new-born harmony to raise,
And strike the notes of praise
Along the earth's dark ways.

"Glory to God be in the highest place,
Let peace your planet grace,
Good-will to Adam's race!"

The land re-echoed with that tuneful song,
It ran the vales along
With cadence pure and strong;

Then in the far-off spaces it was lost,
As pebbles, seaward tost,
Ripple on farthest coast.

That echo rings sonorous in our ears,
It soothes our wayward fears,
Our fainting spirit cheers.

It guides us with those shepherds to the throne
Where Christ to us is shown,
Our Lord and God alone.

Praise be to God this blessed Christmas morn,
Whereon our Hope was born!
Let pines His house adorn!

Let loving hands the box and fir-tree twine,
Bring gifts unto His shrine,
To hail the Babe Divine!

At a recent Monday meeting of the Congregational Clerical Club of New York, Mr. Theodore F. Seward read a paper entitled: "A voice from the pews." During the course of it, he spoke as follows concerning the Puritan Movement:

In the reaction from the evils of a State religion, a thousand gracious and beautiful and helpful customs and usages were given up. Christmas and Easter were treated as if they were devices of Satan. In some parts of New England even reading the Scriptures in the Church services was not allowed because it was regarded as liturgical. Such a repulsion was natural at the time when it occurred, but it is unnatural and wrong to perpetuate it. We have regained our Christmas; we are gradually getting back our Easter. What better thing could Protestantism do for itself than to return to the observance of the full Christian Year? Nothing prevents it but the old fear of conceding something to the Episcopalians or the Catholics. Doubtless some will say they have a higher ground of fear than that; fear of the spirit of formalism that is apt to go with set times and places. But formalism is not as bad as fighting. The Christian Year holds the thoughts of believers to the life of their Lord, rather than to various and conflicting doctrines about Him. I believe that the observance would be an untold blessing to the Church universal.

The Hymnus Angelicus.

Angels sing. Their voices have been heard on the earth. The very words which they used have been caught and reported. Not a few only but a multitude of the heavenly host were present on the great occasion. The words of an eye and ear witness could not be more graphic than the brief record: "And suddenly there was with the angel a multitude of the heavenly host praising God and saying,

Glory to God in the highest,
And on earth peace, good-will toward men.

The hymn is short. It recognizes the fact that worshipers are not heard for much speaking. It is composed of fourteen words only, and three of these it was found necessary to add to the eleven of the original report to bring it into our language.

Its brevity does not mar its completeness. It is as comprehensive as it is short. It sweeps the circle of the universe with its eleven words. It looks to heaven and over the earth. It enthrones God and sends down a benediction to man. As it stands in the Revised Version it seems somewhat less inclusive than in the time-honored form which our hearts almost refuse to unlearn, but in either it looks over the earth with broad and earnest benevolence. It glances from God to man, recognizing the real state of things in the universe; that any help which will answer man's need must come from God, and that God bestows it freely. Its two parts answer to each other, as deep calling unto deep. Together they are a glorious unity. It is a mighty "*and*" by which they are connected, suggestive of relations which are the deepest in existence.

But this hymn of the angels is not only brief and comprehensive; it is also aglow with emotion. It is enthusiastic in the noblest sense which the word will bear.

A genuine hymn is the language of the heart. Many of the hymns of the ages are the heart-cries of the people of God who have been true to Him in the great and now silent past. The truest hymns are not extravagant—what is best is never extravagant—but they are full of emotion. There is in them nothing of stagnancy. They are living springs, not mud pools by the wayside. Let one place before his mind a Christian truth, looking at it first, in a didactic form, then tracing it through its genuine hymn forms, and the fact that the hymn finds, by instinct, the language of the heart will be very apparent.

This angelic hymn is not only brief, comprehensive, and full of enthusiasm; it also craves to be sung. There is a great deal of good verse which never can be sung. There are many hymns—hymns in form—which are in reality short sermons in method. They may be impressively read, in connection with a study of Christian truth, as gathering up its thought, or as expressing its use, but they gain nothing by being sung. The effect which they are desired to produce is rather injured than aided by attempts to sing them, while the genuine hymn must be sung to completely express itself.

The Hymn of the Angels craves to be sung. To apply to it this test is to give it an elevated place among the genuine hymns which we possess.

It is sympathetic. It does not scourge us away from itself; it beckons and attracts. We see in it how the good angels feel about us. We are apt to think of them as far-off beings, greatly removed from our life. But they do not sing as if this were so. They sing as if they knew us well. The tone of their hymn is that of most intense interest in our welfare, of not good-will barely, but of most intelligent good-will.

It is not strange that in very early Christian times this Hymn of the Angels should have been taken by the Church into its service to aid in its offerings of praise. It was expanded into the hymn which we know as the *Gloria in Excelsis*—one of the oldest of the Christian hymns which have reached our time. It has been rendered into different languages. It has been chanted in cathedral and sung in cottage. It has echoed among prison walls and mountain fastnesses. It has helped to sustain martyrs at the stake. It has kept its truth in trust through storm and tempest. It has never faltered in its testimony. It has spoken to king and to peasant, and in the same voice. It has rebuked unfaithfulness in high places and given comfort in low, truthful in each. It has been witness of the coronation of kings and of death-bed scenes. It has come down to us, surviving the crumbling of thrones and the dissolution of empires.—*The Advance.*

Book Notices

The Story of a Bad Boy. By T. B. Aldrich. Illustrated. Boston: Houghton, Mifflin & Co Crown 8vo. Price, $2.

This well-known tale is brought out in a holiday dress, and seems to grow in interest and amusement with time. There are frequent and spirited drawings by A. B. Frost, which add wonderfully to the text.

The Last Leaf. By Oliver Wendell Holmes. Boston: Houghton, Mifflin & Co. Crown 8vo. Price, $1.50.

One of the most beautiful tokens to the memory of the late poet is found in this little holiday volume. The poem was written when Mr. Holmes was a young man, and is now issued with designs by George Wharton Edwards and T. Hopkinson Smith. There is a prefatory letter in facsimile from the poet, written just before his death, and it is most beautiful and touching. It is a little volume that will have hosts of admirers.

Counsels of Faith and Practice; being Sermons preached on various occasions by the Rev. W. C. E. Newbolt, M. A. New and enlarged editio New York: Longmans, Green & Co. 1894. Pp 317. Price, $1.50.

Here are thirty-one sermons by the Canon of St. Paul's, which, although written for special congregations and with a definite purpose, will be welcomed by many who know the distinguished preacher's power. They are short, practical, pointed, and spiritual in tone, and are expressed with such earnestness and knowledge of the needs of the ordinary Christian, as to commend themselves to the hearts and consciences of those who read them. The author puts them forth "claiming for them no literary merit, for they have none; advancing no new theological speculations, of which he is incapable;" and yet he succeeds in investing his subjects with a certain charm that carries conviction with it. From a glance at the references at the bottom of the pages, one sees how rich they are in Scriptural illustrations. It seems to us as if this volume would be very useful to lay readers, as well as to others, clergymen and laymen of the Church. It has done our own soul good to read it.

Chapters from Some Unwritten Memoirs. By Anne Thackeray Ritchie. New York: Harper & Bros. 1895. Pp. 205. Price, $2.

The admirers of Thackeray (and they are countless) will welcome this volume for the additional information about the great novelist, illustrated as it is with the most delightful anecdotes, and written in Mrs. Ritchie's own attractive style. She gives us a most pleasing impression of her father, and lets us see some of the heart of the great man. But these recollections relate to many others besides her father. Many of the literary and famous people who used to come to the house near to Kensington Gardens, Leigh Hunt, Rogers, Trelawny, Carlyle, Charlotte Bronte, all find a place in "My Witches' Caldron." The gifted authoress skips from Paris to Kensington, to Weimar and Willis' Rooms, to Villeggiatura and Rome, and everywhere she goes she has something pleasant to say. The last chapter is an appropriate remembrance of Mrs. Kemble. It is on the whole, a fascinating volume. According to Sam Weller, Mrs. Ritchie understands the art of writing a book, for we lay it down regretfully, wishing "there was more of it."

England in the Nineteenth Century. By Elizabeth Wormeley Latimer, author of "France in the Nineteenth Century: "Russia and Turkey in the Nineteenth Century," etc. Chicago: A. C. McClurg & Co. Pp. 451. Price, $2.50.

This latest volume of Mrs. Latimer's cannot fail to interest. It is filled with vivid sketches of the every-day life of prominent characters that have made English history since the time of George the Third. The author's grandfather having been attached to the royal household for many years, she has had special opportunities for gathering material for this history, not obtainable otherwise. This gives a freshness and piquancy to the near-at-hand view which she presents to her readers, and by a pleasant association of incidents and events, helps the memory to retain more easily the important historical facts. The work does not pretend to be a full and complete history, properly so-called, but is rather a picturesque narrative giving the setting and environment of notable events in the nineteenth century. The chapters relating to the early life of Queen Victoria are very attractive. The many fine portraits add greatly to an already charming book.

Saint Paul and his Missions. By the Abbe Constant Fouard. Translated by Geo. F. X. Griffith. New York and London: Longmans, Green & Co. 1894. Pp. 431. Price, $2.00.

Following upon "the beginnings of the Church" the learned Abbe continues in this life and missionary labors of St. Paul, the story of the Church, extending from the year 45 to 62 A. D. In point of fullness it does not compare with the work of Conybeare and Howson, nor in literary style with that of Dr. Farrar, yet the author gives us a very readable and interesting history of the life of the great Apostle to the Gentiles. To the detail of his work he brings a large amount of illustration, the results of travel and of wide and careful study. Large citations are made from St. Paul's speeches and letters in order to help us to get a clearer conception of his character and genius. Although written by a priest of the Roman Church, few instances occur to show any special indications of the author's position. In the case of the Council of Jerusalem, over which St. James presided, he "purposely refrains," he says, "from calling this apostolic assembly by the name of council," for it would be awkward, from the Roman

point of view, to have a council when St. Peter was not in the chair. St. Paul's withstanding Peter to his face at Antioch is deftly made to conduce to the greater glory of St. Peter. "To be willing to learn the truth from a subordinate, to comply in all humility with its dictates, making no reservations, no delicate references to himself and his Primacy, but thereafter the more tender in his love for his reprover, however harsh he may have been, all this goes to make up one of those traits whereof only the noblest hearts are capable." But fancy St. Peter, had he been Pope of Rome and Vicar of Christ on earth, submitting so tamely to the free speech of a subordinate! St. Paul's writing to the Romans was no intrusion into St. Peter's province, for his scruple about "building on another's foundation" vanished when he remembered that as Christ's minister to the Gentiles he was debtor to all alike for his gospel, to Greeks and barbarians, and "to you also who are in Rome." The attempt to explain the difficulty of St. Paul sending an encyclical into St. Peter's arch-diocese is ingenious, although unsatisfactory. But, leaving points like these to one side, the story of the Apostle's life is illustrated with fairness, and its incidents graphically narrated. The volume is to be followed by another covering the later years of St. Paul's life. Mr. Griffith has done the work of translation well, few traces of the French idiom being found in his rendering.

The old and popular "Protestant Episcopal Almanac and Parochial List," enters on its 41st ear, with a goodly sized issue. It is conservative and does not indulge in illustrations, after the manner of some of its contemporaries, but it has some valuable features they do not, such as the list of clergy in British North America, which is often handy for reference; a list of New York and Philadelphia churches and chapels, with hours of service in each, clerical directories for seven of the principal cities, and a table of hymns in the new Hymnal with their numbers in the old Hymnal, to facilitate ready reference. [New York: Thos. Whitaker. Price 25 cts.]

"The American Church Almanac and Year Book," for 1895 (James Pott & Co., N. Y.), has portraits of Archbishops Arundel and Warham, done in colors, copied from old paintings. In typography and statistics it seems to be as nearly perfect as is possible. The Kalendar is in large type, two pages being given to each month. A list of ordinations and a summary of Church events are among the new and interesting features. This Annual is now well on in years, this issue being numbered as volume LXV. A few figures may be of interest: The total number of clergy is 4,323; organized parishes and missions, 4,870; present number of communicants, 580,507, an increase of 17,429 over the previous year. During the year there were 60,317 Baptisms, and 42 385 Confirmations. Two bishops have been consecrated; 156 priests have been ordained. Three bishops and 58 clergymen have died, and 20 clergy have been deposed.

The Sheepfold

A CHRISTMAS CAROL

BY J. H. CHADWICK

Why do we love the folded flock,
Asleep beneath the moon,
Or grazing on the meadows warm
In quiet summer noon?

Is it, that shepherds watched by night,
What time the angels sung,
And the high hymn of glory first
Was heard, their sheep among?

Or that, who knelt His bed beside,
To worship at that shrine,
Offered Him homage first amid
Sweet breath of sheep and kine?

Or that He said to wandering ones:
"Your Shepherd kind am I,
Who seeks ye lost, and gently tends,
And leads ye home to die."

Or, that He, patient, mild, and pure,
The Lamb for sinners slain,
For us so meekly bowed His Head
To wash our souls from stain?

But always men, from age to age,
Since ever art was young,
Have loved to limn the bleating flocks
To whom the angels sung.

And still the tale is told again
By picture, song, or pen,
Of how the Lamb, that night was born,
Brought peace on earth to men.

And gentle sheep are ever drawn
In wonder standing by,
As if they marvelled sinful men
Could God the Son deny.

O nestling flock in docile ranks,
How high, how sweet your call!
You voiceless tell: "On Christmas night
Was born the Lord of all."

O Shepherd! careful for Thy sheep,
O Lamb, Redeemer, Slain!
Grant us to heed Thy pleading voice
And turn to Thee again!

Grant us, Thy flock, to meekly walk
Beneath our Shepherd's eye,
Grant us Thyself, our souls to feed
O Lamb of God Most High!

New York, A. D. 1894.

Magazines and Reviews

The Foreign Church Chronicle for September (quarterly, London, Gilbert and Rivington), contains Bishop Perry's unfortunate letter of June 14th, on "The Reform Movement in Spain," in which he opposes his own impressions derived from a short visit in Seville to the judgment of those of his own order in England, who have made a careful study of the movement in all its aspects, and have examined its formularies more critically, apparently, than he has. We cannot but feel that the letter in question suffers by comparison with the article following on "The Eternal Relations of the English Church," by the Bishop of Salisbury.

The Christmas number of *The Literary News* is at hand. Among the numerous art gift-books of the year, mentioned in its columns, we notice that the first place is given to the Harpers' sumptuous edition of "Hypatia," and that two illustrations from this well-known historical romance accompany the review. Descriptive notices and a price list of other holiday books, including many intended for boys and girls, will make *The Literary News* a welcome guide through the mazes and entanglements of "Christmas shopping," though its kindly offices are in demand, deservedly, throughout the year. [28 Elm st., New York, $1.00 a year.]

The Indian Church Quarterly Review for October contains an interesting review of "The Parliament of Religions" held in Chicago. It singles out Dr. Richey's paper for special commendation, and notices that the Presbyterians were conspicuous for strong, brave utterances of belief in the fundamental doctrines of the Gospel. It concludes: "It was evident that Christianity triumphed over error, when imperfect systems of belief were compelled to assume a resemblance to Christianity, in order to claim a share in the elevation and improvement of mankind." This is somewhat too rosy an estimate of what has been fruitful of much vagueness among us.

The Cyclopedic Review of Current History is what its name in full indicates. Four times a year, for the past five years nearly, has this undertaking been successfully accomplished—that of collecting the records of all important events occurring throughout the world, condensing and classifying them, so that any needed item is readily accessible. The plan by which the results of a prodigious amount of reading become available for the special purposes of the hurried business man or the busy student, may be seen by a glance at the title page. First comes the frontispiece, the portrait of some notable man—the late President Carnot holding that place in No. 2 of Vol. 4—followed by a careful, critical estimate of his life and position. "Leading Topics of the Quarter" are next in place and first in importance. Under "International Affairs" we have all the leading diplomatic questions treated by impartial reviewers. To "Affairs in America" is naturally given the largest space, though Africa and Asia receive their share of attention also. The departments of "Science, Literature, and Miscellany," are ably edited; while "Necrology," American and foreign, properly ends the list.

Blackwood's Edinburg Magazine (Leonard Scott Publishing Co.) for October contains a graphic account of "The streets of Paris forty years ago," which will repay the reader well; Wm. Greswell contributes a fresh article on Poets and Geographers, tracing a close connection between the two classes of workers and their works; "The Skeleton Hand," by Lady Agnes McLeod, is a remarkable narrative of a blood-curdling nature; T. H. S. Escott contributes "Thirty Years of the Periodical Press"; the closing article, on "The New American Tariff," is judicious and affords excellent reading for some of our extreme protectionists. The November number concludes the story, "Who was Lost and is Found"; has a pleasant article for tired readers—tired of politics and problems—by Rusticus Urbanus, "A nook of North Wales"; "Some Thoughts on the Woman Question," not altogether orthodox, by the author of "Mona Maclean"; and "China's Reputation Bubble," an attempt to revise the opinions of Britishers concerning both China and Japan, which is very interesting, by Col. Henry Knollys. These two numbers maintain the well-earned reputation of *Blackwood's* as a monthly of the first rank.

The season of Christmas evidently does not exist in the consciousness of the editors of *The Cosmopolitan*, for there is practically no recognition of it within or without the pages of the December issue. It is true that we find the word "Christmas" occurring in a dialect poem by James Whitcomb Riley, but it is so absolutely without significance—is in fact, so vapid an effusion—that it is not to be counted as a factor in the make-up of the number. For those who seek recreation and light reading in their magazine literature, this issue will be acceptable; there are several entertaining articles, but nothing that will tax the brain or call for much mental effort; albeit there is interesting and instructive information in the papers on "The Relations of Photography to Art"; "The Tribes of the Sahara," and "Musical Instruments of the World". The illustrations are, as usual with *The Cosmopolitan*, very fine, especially those connected with the articles above mentioned. The number is noteworthy also for the noted names that grace its pages as contributors, among whom we find Sir Edwin Arnold in an exquisitely musical poem, "My Guests," delicately pictured; W. D. Howells, Rudyard Kipling, E. C. Stedman, Judge Tourgee, and others.

In keeping with the Christmas spirit is the opening article in *The New England Magazine* for December, on "Early Religious Painting in America," by Clara Erskine Clement. To Bishop Berkeley, in 1729, is attributed the first effective impulse to American painting. Landing at Newport, R. I., with the purpose of establishing a university in the "Vext Bermuthes," he was accompanied by John Smybert, who settled in Boston, and has been called "the patriarch of American painting." John Singleton Copley, Benjamin West, and Washington Allston are spoken of at length in this instructive article, and illustrations of their work are given. The admirers of Phillips Brooks will doubtless enjoy the brief but enthusiastic sketch of him given by the Rev. Dr. Leighton Parks, who quotes Oliver Wendell Holmes as saying to Bishop Clark that he believed Phillips Brooks was "to stand as the ideal minister of the American gospel"—a phrase he interprets as "the old-world gospel shaped by the influences of our American civilization." A three-quarter length portrait accompanies the sketch. H. H. Richardson, the architect of Trinity church, Boston, is the subject of a well-illustrated article, and there are others on varied subjects to suit diverse tastes, so that this issue of the magazine appeals to a large class of readers, which is proven by the fact that before the early days of the month had gone, a second edition of 5,000 copies was demanded.

THE leading article of *The Contemporary Review* for November (Leonard Scott Pub. Co.) is on "The Chino-Japanese Conflict and After," by Sir Thomas Wade, according to which the war now progressing in the East is likely to issue in tremendous consequences for Europe as well as Asia. Dr. John Clifford complains against the recent agitation for more positive instruction in the elements of Christianity in the London Board schools, and misinterprets it. Arthur F. Leach shows the greater extent of the "School Supply in the Middle Ages" in proportion to the population, and incidentally shows how much the Church has done for the education of the poor. Prof. Seth commences a thoughtful review of Bradley's "Appearance and Reality," which he regards as "the most important metaphysical work which has appeared in England since the publication of Green's 'Introduction to Hume' in 1874." Frederick Harrison writes on "The Amalgamation of London," with warm approval of the recent report of the royal commission on that subject. But the most noteworthy article, from our standpoint, is that by J. Rendel Harris, on "The New Syriac Gospels discovered on Mount Sinai, by Mrs. Lewis." This MS. is noteworthy, among other reasons, for its interpolations intended to overthrow the Virgin-Birth of Christ. Our writer easily proves that they are interpolations, and unskillful ones too, in the Cerinthian and Adoptionist interests.

To one who desires to keep abreast of the questions of importance in the world at large, especially along political and social lines, *The Review of Reviews* is an almost indispensable magazine. The contending claims of France and Germany, a perennial source of irritation, receive fresh and vigorous treatment in the issue for December, the solution of the problem being found in the division of Alsace-Lorraine, Germany to retain the German-speaking portion, while to France should be restored that containing those who speak her language. Should this suggestion be carried out, the writer prophesies that France will voluntarily demolish the fortifications of Metz, and will reduce her army by at least 50,000, and Europe will be on the threshold of universal peace—an outcome greatly to be desired. Another timely and interesting topic, tending towards the same beneficent result, is "The Re-establishment of Olympic Games," which, on the theory that international sports will promote peace among the nations, argues in favor of the encouragement of high-class athletic contests between the nations, claiming that the international yacht races have been decidedly beneficial in their influence. The maintenance of peace, in more contracted circles, by the abatement of industrial strife, is ably treated of by the Hon. C. C. Kingston, Q. C., Premier of South Australia, under the caption of "Industrial Agreements and Conciliation." He favors the giving to organizations, whether of masters or men, of facilities for combination and agreement such as are afforded in ordinary joint-stock companies, extending to bodies of men the power to do collectively what each might do individually. By this means, working conditions for a specified period might be arranged, scales of wages varying with prices be provided for, special securities for the performance of obligations taken, boards of conciliation created, etc. This number of *The Review* contains portraits of sixty men and women of the day, and about forty other timely illustrations.

Books Received

A Sketch of the History of the Parish of the Advent in the City of Boston, 1844–1894.

ESTES & LAURIAT, Boston.

Chatterbox. Edited by J. Erskine Clarke, M.A.

THOMAS WHITTAKER.

Sir Henry Layard: His Discoveries and Adventures. By Alfred E. Lomax, author of "Sir Samuel Baker," etc. Splendid Lives Series. 50 cts.

FLEMING H. REVELL CO.

The Rights and Duties of Citizens of the United States. A Manual of Citizenship. By Dr. Edward C. Mann. 75 cts.

CHAS. SCRIBNER'S SONS.

Sea and Land. Features of Coasts and Oceans with Special Reference to the Life of Man. By N. S. Shaler. Illus. $2.50.

JOHN MURPHY & CO., Baltimore.

Bible, Science, and Faith. By the Rev. J. A. Zahm, C.S.C. $1.25 net.

E. & J. B. YOUNG & CO.

Stories from Genesis. Sermons for Children. By the Rev. A. G. Mortimer, D.D.

THE CATHOLIC BOOK EXCHANGE.

Catholic and Protestant Countries Compared, in Civilization, Popular Happiness, General Intelligence, and Morality. By Alfred Young. $1.00.

HARPER & BROS.

Literary and Social Essays. By George Wm. Curtis.

The Story of Babette. A Little Creole Girl. By Ruth McEnery Stuart. Illustrated.

THE CENTURY CO.

The Century Illustrated Monthly Magazine. May, 1894, to Oct., 1894.

HOUGHTON, MIFFLIN & CO.

The Oliver Wendell Holmes Year Book. $1.00.

The Great Refusal. Being Letters of a Dreamer in Gotham. Edited by Paul Elmer More. $1.00.

Pushing to the Front; or, Success under difficulties. By Orison Swett Marden. Illus. $1.50.

Occult Japan; or, the Way of the Gods. By Percival Lowell. $1.75.

PAMPHLETS

Report of the Free Church Association (Mass. Branch) at its Annual Meeting, held in Boston, Nov. 6, 1893.

Social Statistics of a City Parish. Church Temperance Society, N. Y.

Fifth Annual Report of Columbia College. 1894. New York.

Katalog des Deutfchen Wallace Collegiums in Berea, Ohio. Thomas Mattill, Cleveland, O.

Year Book of Grace church, Brooklyn Heights. 1894.

Church Sunday School Teachers' and Scholars' Pocket Companion for 1895. The Sunday School Ass., Philadelphia, Pa.

The American Church Almanac and Year Book for 1895. Jas. Pott & Co., New York. 25 cts.

Year Book of St. Bartholomew's church, New York City.

The Protestant Episcopal Almanac and Parochial List for 1895. 41st year. Thos. Whittaker. 25 cts.

The Household

A Christmas Hymn

BY MARTHA A. KIDDER.

Dear Lord, we bring with loving hearts to-day
Not only gifts, as wise men did of old,
But what thy love will value more than gold;
Lo! now before Thy altar fair we lay

Our hearts, our lives! Oh, Prince of peace and love!
At this, Thy sacred feast, we gladly raise
Our voices in sweet hymns of joyful praise,
Our souls responding to the songs above.

The Christmas Angels.

BY VIRGINIA C. CASTLEMAN.

How beautiful looked the church on Christmas morning! For many years its sweet chimes had rung out their welcome of peace upon the birthday of the Christ-Child. The church stood in the heart of the great city, the nation's capital; its weather-stained walls covered with the clinging ivy, its open doors extending an invitation to the passers-by.

Many feet had crossed the threshold upon this particular Christmas morning; for, as the appointed hour of service drew near, the pews were being rapidly filled with worshipers. Suddenly the bells ceased chiming, and as if in quick response, sweet voices took up the strain, the choristers filing slowly into the church.

"Angels from the realms of glory
Wing your flight o'er all the earth."

Two childish voices arose above the rest. Side by side walked the little singers in their white robes, the golden hair making a radiance about the face of the younger, his companion's dark curls bringing out the contrast as the two heads bent over the same music book. With their innocent, earnest faces they might well be called the "Christmas Angels of St. Michael's." But a closer reading would reveal in the soft blue eyes of the one the light of a childhood free from care; in the dark orbs of the other, the pathetic story of acquaintance with sorrow beyond his years. Yet, in its special way, each child's face reflected the Christmas-tide joy; each little voice, too young yet to be conscious of its power, had caught an echo of the angel strain.

Perhaps it was this thought which caused the minister to turn toward the choristers as he arose in the high pulpit and announced his text: "And suddenly there was with the angel a multitude of the heavenly host, praising God."

Of much that followed, clothed in beautiful imagery as it was, and coming as a revelation to many of the hearers, the child minds could not easily grasp the full meaning; but one good seed was planted deep in two little eager hearts that day, to grow and blossom into sweetest flowers.

The organ pealed forth the opening strains of the offertory; a master hand was on the keys and softly breathed forth an accompaniment to the hymn:

"It came upon the midnight clear."

The voice of the child soloist trembled, but the blue eyes were fastened upon the face of an angel in the softly lighted chancel window.

"Peace on the earth, good-will to men,
From heaven's all gracious King.
The world in solemn stillness lay
To hear the angels sing."

A deep hush pervaded the church as the clear notes rang forth. The minister sat motionless, a look of peace upon the face bearing traces of that deep sympathy which brought him in touch with all classes and conditions. Again the sweet voice sang:

"And ever o'er its Babel sounds
The blessed angels sing."

Not far down in the church, in a pew conspicuous for its rich appointments, an old man sat, one hand fumbling absently among the bank notes in his pocket, but his eyes never left the face of the singer.

"And ever o'er its Babel sounds"—ah! well he knew the din of those Babel sounds; but to-day, beneath the magic of one beloved little voice, earth's weary noises seemed to melt away, and something like a tear glistened in his eyes.

A second voice took up the words, melodious and filled with an expression that came from the heart of the singer, whose dark eyes seemed to be searching some far-off corner of the shadowy church—only the child knew that there a mother's heart throbbed to the music of the words:

"O ye beneath life's crushing load
Whose forms are bending low,
Who toil along the climbing way,
With painful steps and slow:
Look now
(how the voice swelled in triumphant song)
for glad and golden hours
Come swiftly on the wing;
O rest beside the weary road
And hear the angels sing."

The offering was a special one, yet in the annals of St. Michael's no larger had ever been known. And the unseen angels saw into the softened hearts and valued alike the rich man's offering and the widowed mother's mite. In the choir-room the boys had unrobed, and one of the "Christmas angels" in faded, but clean, garments was stealing out of the side door when the other, resplendent in a blue velvet suit, ran eagerly after him.

"Don't go yet, Robbie, I want you to see my grandfather. Please wait. We might drive you home in the carriage."

"My mother is waiting," answered Robbie, "and we'd rather walk home, please," and Robbie sprang to meet his mother, who stood in the shadow of the ivy, drawing her thin shawl tightly around her, for it was snowing and the air was chill.

"My precious boy, how sweetly you sang," she said, as he proudly took her hand and they began their homeward walk.

"I thought of you, mother, and it made me forget the people. Wasn't the church pretty with the Christmas green?"

"It was like a breath of heaven, my boy, and the sermon helped me forget our troubles. It was indeed a 'rest beside the weary road.'"

"I remember what the minister said about using our voices like the angels, to praise God," said Robbie, lifting his thoughtful eyes to his mother's face.

Meanwhile Robbie's companion was being sought after.

"Master Rutherford, your grandfather is waiting," and the footman, in his bright livery, followed the child to the carriage. Rutherford stepped in lightly and seated himself beside his grandfather.

"That was a beautiful anthem, Rutherford. Do you know it made me feel generous to all the world."

"Oh, grandfather! I wish you'd let me help Robbie. He must be poor, 'cause he is so thin, his clothes are old, and he hasn't any carriage."

"Not every boy has a carriage to ride in, child. It might be better for you to be obliged to walk everywhere like Robbie. When I was a little boy I wouldn't have been caught riding all the time, but I was a roughish bit of a youngster compared to you."

The child did indeed look fragile as he sat watching the snowflakes whirling softly in the air; the blue veins showed clearly beneath the transparent whiteness of his skin.

"Where does Robbie live?" asked grandfather presently.

"I don't know 'zactly. It's a long way off, past the mon'ment and down by the river, and Robbie comes every day to tie up packages at the Boston House. I saw him once when I went with mamma. She was buying ribbon, and I spoke to him, but he was too busy to talk, so he just smiled. Robbie has a beautiful smile, don't you think so, grandpa?" said Rutherford, speaking so fast that he quite lost his breath. Mr. Bryan looked smilingly into the eager blue eyes.

"Yes, I should think he might have a sweet smile, but you know I never saw him before to-day. We must look him up this wonderful Robbie."

"I'm so glad to hear you say that, grandfather. I was 'most afraid you wouldn't want me to 'sociate with him, and I do love him so much, and I want to be a minist'ring angel like Dr. Justus told us 'bout this morning; do you remember what he said about angels, how they went 'round helping people, 'specially chill'ens?"

"There was a great deal about angels in the service to-day, my boy," answered Mr. Bryan, in a rather unsteady voice. "But here we are at home and your mother will want to hear about the service."

As they entered the hall a pretty little woman came to meet them.

"How did he sing, father?"

"Like an angel."

"I was disappointed not to be able to go to-day, but the weather was too inclement. Indeed, Rutherford should not have gone out, but it was Christmas Day and I hated to keep him away. Now there must be no more going to rehearsal until spring, my boy."

"Then I won't see Robbie again," and the blue eyes looked very mournful.

"Who is this 'Robbie' you are always talking about?" asked his mother as they sat at dinner.

Grandfather answered for the little boy: "He is the other 'Christmas angel.' Haven't you heard how sweetly they sing together? The organist simply raves over their voices. Rutherford, how would you like to have your picture taken with Robbie?"

"Jolly, jolly, grandfather!" and the child's pale face glowed with pleasure, more at the thought of seeing Robbie than at the prospect of having his picture taken. He was used to sitting for his picture, but it was seldom he could see Robbie.

"What strange fancies he takes," said the mother. "There are half a dozen boys of his own age on this square, he could play with them any day, and here he must needs fall violently in love with a street boy who ties up packages in a store," and young Mrs. Bryan looked helplessly across the table at her eight-year-old son.

Rutherford's face wore a troubled expression.

"Isn't a street boy one of the minist'ring kind?" he asked gravely.

"He's thinking of the sermon," explained the grandfather. "Don't interfere with him, Theresa, he's a discerning little chap, and it is well for him to see something of how the other half lives. About the picture, though, young Randall came to me after church to-day and asked if he could have my permission to paint the two little choristers together, provided the other boy could get off from the store a short time daily. Randall is a struggling young artist, a genius in his line, too, and I think he hopes to make this a leading picture; so I told him to come around here to-morrow to see you.

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If Rutherford cannot go out we might arrange to have the sittings here; there's a good light in the library; fact is, Randall might fix up a temporary studio in my domain. I'd rather enjoy it, and I'll see the proprietor of the store about letting Robbie off," and the old gentleman pushed back his chair with a beaming countenance. Rutherford's face reflected his delight.

"It is easy to see from whom my boy inherits his fancies," and the mother smiled in spite of herselt as she regarded the two."

"A chip of the old block, eh? Well, grandfather hasn't forgotten when he was a boy himself, 70 years ago; it's a long time to remember, child. I was an errand boy like Robbie and helped support my mother, and the first thing I did after I was grown was to save money to build her a house in the country because she liked to live where she could see plenty of sky, and fields, and trees."

"Why that was 'Granny', wasn't it? where papa's Aunt Maysie lives, and where he used to stay when he was little. Tell me more 'bout when you were a boy, grandfather," and the two walked together into the library to finish their chat.

It was late in the evening of the following day that Robbie ran home with a very excited face.

"Mother," he cried, as he rushed into the little dining-room, "I've had the best Christmas gift to-day! You can't guess? No, it wasn't marbles, or tops, or anything like that; the clerk in the clothing-room called me up to take my measure and said somebody had ordered me a beautiful new suit of clothes. He wouldn't say who it was but guessed it might be a 'Christmas angel.' How queer, isn't it, mother?"

Mrs. Graham smiled gently. "I'm glad to hear the good news, Robbie. I was wondering where the money would come from to buy you a suit, and you need one badly."

It was with a happy face that the boy sat down to his supper, with his mother and two little sisters for company. They lived in a small frame house on the outskirts of the city. This winter, the first since the father's death, had been a hard one, but they managed to keep bright faces in spite of poverty; they belonged to that class of "genteel poor" which charity seldom reaches, because of its proud silence.

"Grandma is late to-night," said Robbie presently. Even as he spoke a brisk step was heard outside, the door opened and a cheery little woman of some sixty years entered.

"This is Christmas!" she ejaculated, shaking the snow from her shawl and sitting down by the stove to warm.

"What success?"

"Only fair; they promise much, but perform little. Well, the Lord will raise us up, kind friends yet, if our faith fail not. Come, Robbie, tell me what makes your face so smiling," and Robbie began again to tell his wonderful news.

* * *

It was the spring exhibition at the Art Gallery.

Washington had been slow to encourage her home artists, but of late years a coterie of influential men and women had banded together as patrons of the new Art League. Medals were offered and competitions ran high. Exhibition Day came and crowds thronged the galleries. One picture was the focus of all eyes, it attracted the gaze of persons ascending the stairway to the first floor, and its sweet simplicity held spectators spell-bound.

The scene was a softly lighted chancel. In the stained glass window the figures of adoring angels were thrown into relief. Below, in the front choir stall, stood two choristers with upturned faces and eyes full of reverent awe. Underneath the picture was this inscription, "The Christmas Angels." There was in the faces of the boy-choristers a reflection of heavenly glory which appealed to the beholder. Very few remarks were made, but it was noticeable how eyes softened and how quietly the people stole away, as if from some holy presence. It was approaching twilight of that same day, but the doors of the Art Gallery still stood open by special permit. A carriage drove rapidly up the street, past the White House grounds, and drew up at the lion-guarded entrance of the Corcoran building. There alighted four persons. As they ascended the stairs the few people remaining turned eagerly to watch the new comers.

"It is an excellent light, Randall," remarked Mr. Bryan, pausing for a moment at the head of the stairway. "Your reputation is made."

"I cannot thank you enough for your kind interest and substantial aid," replied the young artist; then with emotion he added in a lower tone: "It is something for a poor artist to see the realization of one dream—it is worth a life service to one's ideal."

"You have given me equal pleasure, Randall. Genius is not an every-day companion in the tread-mill of life. But who could fail of inspiration?" and he pointed across the gallery.

The two men stood and listened silently as the sound of childish voices echoed through the corridor.

"Isn't it sweet, Robbie, those angels up there? I thought of them when I was singing on Christmas morning, didn't you? And oh! it is so strange to think we are those little boys in the picture. I'm glad it's just you and me together, Robbie, cause all our lives we'll think 'bout it. And I'm so glad my grandfather knew your grandmother when she was a young lady, and got her that 'sition in the gov'ment, and you are going to school next year. Don't you like it, Robbie?"

Rutherford Bryan had thrown one arm around his companion (for in spite of Robbie's two years' superiority, they were almost the same height), and his blue eyes sparkled as he spoke.

Robbie's brown ones answered lovingly and he said—unconsciously raising his voice so that the words were heard distinctly by the artist and the philanthropist—"I think your grandfather's the best 'Christmas Angel' of all."

FROM Washington, D. C.:—"I received the beautiful little Oxford Prayer Book, for which please accept my hearty thanks. Just what I wanted." [Given with a new subscription to THE LIVING CHURCH.]

"The Light is Come"

BY F. BURGE GRISWOLD

I lay in the deadness and silence of night;
The earth was encompassed with darkness; no light!
E'en the stars were withholden, by mist overspread;
All nature was hid by a pall, as of lead.

My spirit, oppressed by the gloom, and the fear,
Cried out for some token of comfort and cheer:
"How long, Lord, how long!" Then an answering voice—
"The morning is nigh, let thy faint heart rejoice."

With yearning I gazed towards the hill-tops and lo!
A gleam in the east! then a radiant glow!
The whole of the distant horizon aflame!
And, writ on the sky, was the wonderful Name!

He "came in humility;" yet with all might,
To bring us from darkness to marvelous light.
Peal out, merry bells! peal your happiest chime,
For Christmas, the sweetness, and fullness of time!

A. D. 1894.

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A prettily dressed little American boy was walking along the streets of Paris one day, when, as he tried to cross the crowded boulevard, he was knocked down by the pole of a carriage. In a moment a crowd had collected, but the first upon the spot was a little crossing-sweeper, ragged and dirty, who had seen the danger, and had sprung to help the child, almost before the pole touched him. Tenderly and carefully the street boy raised the rich man's son in his arms, carried him through the crowd into a drug store near by. It was found that the boy was not as much hurt as might have been expected, and soon the crowd dispersed. The druggist bound up the boy's wounds, the little crossing-sweeper standing by in sympathy; and when the work was done and the boy got into an omnibus to go home, he ran out, paid his fare, and told the conductor where to stop. As the omnibus rolled away, and the crossing-sweeper turned back to his work, a gentleman who had been looking on spoke to him, offering him six cents.

"Here, my boy," said he, "you can't afford to pay that rich child's fare. Let me give it back to you."

The crossing-sweeper put his hand behind him. "Oh, no," said he, "for there wouldn't be any charm."

He meant the charm of having done the kindness would all be lost to him if it cost him nothing; and he was quite right. The poor little crossing-sweeper understood the true secret of happiness in giving or in doing good.—*The Canadian Churchman.*

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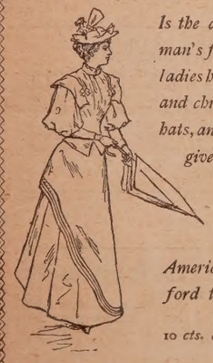

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower
Comes a pause in the day's occupations
That is known as the Children's Hour

How Santa Claus Comes in Other Countries

I am going to tell the young folks something about the way children keep Christmas in other countries besides their own, so let us begin with that far-off end of Europe—Norway and Sweden, where the Christmas season is called Julefred, or Yule-peace. At Julefred all the courts are closed, and every one stops disputing and quarreling, and if people are feeling angry with each other, or children are, they make up, and are loving and kind, and there is a deal of feasting and good-humored merriment. On Christmas Eve the shoes of all the family are cleaned very carefully and brightly polished, and set in a row before the hearthstone, to indicate that during the coming year everything will be peaceful and pleasant in the family. In the country places almost every family who can, spreads a table with the good cheer of the season, and then the doors are left open so any one can come in, and eat, and drink, and be merry. The way that the presents are given is very peculiar; the person who wishes to give a present, wraps it up in a quantity of straw, or paper, or rags, and slyly flings it in the open door or window when no one is in sight; isn't that a droll way?

In Belgium the children fill their shoes with beans and carrots, Christmas Eve and set them in the chimney place for the good saint's horse. In the morning they expect to find them filled with sweetmeats and fruit in return for their good behavior.

In Holland the children hang up their woolen stockings by the tiled chimney-piece and then go soberly to bed, quite sure that good St. Nicholas will visit them, provided they do not disturb him in his visit.

Bohemian children listen anxiously on Christmas Eve for the chariot and white horses of the "Christ-Child" as he comes flying through the air with his krippe full of presents; but the Italian children go gravely with their parents to churches and cathedrals to see the bambino or saint who presents them with their Christmas gift.

The Spanish children hide their shoes or slippers in the bushes on Christmas Eve, and find them filled with fruit and sugar-plums on Christmas morning.

In France the young people stand their shoe in a convenient place for the good Noel to drop gifts in. Sometimes if the shoes of a bad boy is among them, he finds a whip in it in the morning, and he must be a stupid fellow who cannot take so sharp a hint. Very different is the feeling of a German child. He waits with feelings of mingled awe and pleasure for the coming of two important personages, the "Christ-Child" and the "Knecht Ruppert." The latter person questions naughty children and threatens them with punishment, till the "Christ-Child's" intercession saves the culprit and wins its pardon. Then these two Christmas apparitions lay down their burdens of gifts and depart.

In some parts of Germany the good saint will have a Christmas tree brilliantly illuminated with wax candles to hang its gifts on; he is not satisfied simply

Continued on page

Proprietary

HOW WEAK AND DISEASED LUNGS ARE CURED.

(Extracts from Dr. Hunter's Famous Book continued from last week's issue.)

THE CAUSES OF CONSUMPTION.

You may inherit a predisposition to consumption, but there is only one *cause* that can produce it—*germs*. If you were born with a *small chest*, that predisposes you, and if you inherit a *sensitive mucous membrane*, that predisposes you still more. With a small chest the lungs must always be free and open, for no more air can be inspired than is necessary to keep the machinery of life in motion. Every cold such a person takes obstructs his breathing and carries him below the equilibrium of health. With a morbid sensitive membrane every change in the weather exposes the nose,, throat, and bronchial tubes to irritation while dust, smoke, and gas are even more injurious.

In a hundred cases of consumption, taken promiscuously, some degree of predisposition can be traced in about *twenty* per cent. In *eighty* out of every hundred there is no predisposition, the disease arises from causes which act directly on the lungs. Whatever diminishes the freedom of breathing irritates the lungs and exposes us to danger. Colds, catarrh, and bronchitis do so by obstructing and inflaming the air passages.

Consumption results from specific germs or microbes derived from the air. These parasites have no power to attack healthy lungs. The lining of the air passages is effectually shielded by a thin membrane called *epithelium*. It is like the cuticle which covers the external skin. Whatever abrades this epithelium from the mucous membrane opens the door to their attack. It is in this way that "*neglected colds*," "*catarrh*" and "*bronchitis*" produce consumption. They expose a raw surface to the parasitic germs, which then fasten upon it and begin their ravages. The itch is a parasitic disease of the external skin. In it by the aid of the microscope, myriads of little worms can be seen burrowing and feeding upon the living flesh. The bacilli which produce consumption are different, but their action on the lining of the lungs is the same. Examined under a sufficiently powerful microscope, tubercles and softened tuberculous matter are seen to be alive with these living parasites. The diseases which directly lead to consumption by causing abrasions of the epithelium are:

1. CATARRH.—A chronic inflammation which narrows the nasal passages by the swelling of the membrane, and still further obstructs them by unhealthy mucous. This inflammation destroys the epithelium in time, and leaves the raw membrane exposed to the air. The germs of consumptive disease then form a lodgment and begin to feed upon and burrow in the membrane. This keeps it inflamed, and in time forms ulcers which destroy the cartilages and even the bones. A corroding secretion drips into the throat, scalding and diseasing every part with which it comes in con act. The tonsils and mucous glands become affected, and sooner or later the lungs.

2. THROAT DISEASE is of many different kinds. The tonsils are liable to *enlargement*, *abcess*, and *tubercular infiltration*. They constantly become diseased from catarrh. Then we have *granular throat* (in which the mucous follicles are filled with cheesy matter), *diphtheria*, *ulceration of the epiglottis*, commonly called "*throat consumption*," and, lastly, *cancer of the throat*.

3. LARYNGEAL DISEASE.—The larynx is the upper part of the windpipe immediately below the throat. In it are the *vocal chords* which produce the voice. It is liable to catarrhal inflammation, tubercular laryngitis, morbid growths, and cancer. It is the head of the great air duct through which we breathe. The danger which attends the diseases of the parts cannot be overestimated. General Washington died of *laryngitis*, General Grant of *cancer of the throat*, and the Emperor of Germany of *perichondritis*.

4. CHRONIC BRONCHITIS, like consumption, is a *lung* disease. The bronchial tubes ramify *through every part of the lungs, from top to bottom*. All the changes that take place in catarrh take place in the lungs in bronchitis, but the symptoms are different. The patient first discovers that he is *short-winded* if he attempts to run. There is more or less cough, by which he raises a little tough, *jelly-like* mucous of a *bluish-white* color from time to time. The cough is more of a *rasping* effort to clear the windpipe than a distinct cough. A thickening of the mucous lining of the tubes takes place, which reduces their caliber and still further oppresses the breathing. Often the smaller tubes are completely blocked up by this tough mucus. Gradually the cough increases and becomes troublesome in the morning, on rising and after meals. The matter changes to a *yellow* color, sometimes of a *greenish* shade, and occasionally *streaked with blood*. Not unfrequently a distinct hemorrhage will occur. The chest feels *sore*, and often there is a *dull aching* under the shoulder blades, or in the sides. The breathing now becomes short, the pulse more rapid, the appetite poor, and the sleep restless and unrefreshing. The surface of the body is *chilly* and fresh cold is taken on the slightest exposure. Here we have a lung disease, with all the usual symptoms of consumption, and yet no consumption at all.

5. BRONCHIAL ASTHMA is another disease which is very liable to end in consumption. It is attended by distinct spasmodic attacks, during which there is great oppression in breathing. In the intervals between the attacks the symptoms are the same as those of bronchitis.

6. CHRONIC PNEUMONIA results from acute pneumonia or "*lung fever*". The patient is short breathed on exertion, has a dullness over some portion of the lungs—is feverish toward evening and his cough does not entirely leave him. This condition ends in the lungs gradually filling up, or by forming wasting abcesses or in consumption. Many consumptives trace their disease back to an attack of pneumonia imperfectly cured.

These six diseased conditions are the *nursery of consumption*. Any one of them is capable of producing it. They all endanger the epithelium, which is our only safeguard against the malignant bacilli of the air. Once it is broken and the bacilli get in, consumption is started and will never cease until they are expelled from the lungs and the epithelium re-established. The only way this can be done is by antiseptic germicides breathed into the lungs and brought into direct contract with the poisonous germs and putrefying parts. This is why I say that there is only one curative, treatment possible for the lungs. Unless our remedies are applied by inhalation they cannot reach the parts affected, and without that no cure has or can result.

Edwin W. Hunter, M.D.,

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with the stocking in the chimney, and it is from this whim of his saintship that the custom has spread into other countries, and come over into our own. The Christmas tree of to-day, however, is only a successor to its prototype, the ancient legendary Ydgnaflir, or eternal tree, that had its roots in earth and its top in heaven.

The English child's Christmas has none of the delightful features we have described, except the Christmas tree lighted with tapers and hung with gifts; but he has the Christmas boxes, and the evening is spent in all sorts of sports, such as snap dragon, blind man's buff, and some more modern games. Holland gave to Americans the good-natured Santa Claus, with his sled and reindeer careering over the housetops, bringing his goodly store of Christmas gifts.

In Germany, the schoolboys and choristers make the midnight air ring with their merry carols. The "Three Kings of the East, the Angel Gabriel, and the Star Singers," parade the streets, and similar processions go about in Italy, France, and Spain. In former years, and perhaps even now in some localities in England, the Christmas waits, young lads, make the air vocal with lovely Christmas carols; but in our country these are reserved to be heard in church and Sunday school, and sometimes they ring out in chimes from the church steeple.—*Cincinnati Commercial Gazette.*

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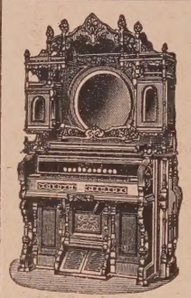

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Suggestions for Christmas Presents

A very practical gift for a man who travels is a case in which to inclose a slumber garment, so that on opening his gripsack it will not be exposed, or get grimy by getting in contact with brushes, etc. It should be made of gray linen, shaped like a large envelope, and bound with brown silk braid. When the garment is laid in, the flap will button securely down. There should be no ornament or embroidery on this case, except the owner's initials.—*The Modern Priscilla.*

A new idea for a work bag is as follows: Make a yard of golden-brown surah silk into an ordinary straight bag. Then take a piece of Aida or Penelope canvas half a yard long and the width of the bag. Work with worsted in three shades of wood color in the old-fashioned cross-stitch our mothers knew. If Aida canvas is used, the lightest shade may be omitted. If Penelope canvas is chosen, the work will be very effective with the lightest shade in floss. Line one-half of the canvas with brown surah like the bag. Sew the unlined part firmly to one side of the bag. Fasten inch-wide brown ribbon in loops through the center of the lined piece, to hold scissors, glove mender, thimble, cotton, thread, silk, and darning cotton. Put flaps of the silk on each side of this, under one of them placing pinked pieces of bright flannels, which serve for a needlebook. You may fasten the flaps of silk together by means of tiny buttons and three loops of silk soutache braid. All around the piece of embroidery put a double ruche of the silk, which has been cut on the bias and box-plaited. Sew three hooks to the pocket, which will serve to fasten it to the bag, ribbons about half way down making it doubly secure. Put two ribbons in the top for shirr-strings, and you have finished.—*The Modern Priscilla.*

To business men, doubtless, the ornamental penwiper is a delusion and a snare, and seems quite out of place on an office table; but a simple, handy, well-made penwiper is often gratefully received and enjoyed beyond the convenient sponge. The best is made of two squares of bronze kid with rounded corners. Between these are laid four squares of soft chamois skin, slightly but not much smaller than the covers, the whole fastened with one or two brass paper fasteners, or a close bow of ribbon.—*The Modern Priscilla.*

You will find a dainty bag may be made from a silk handkerchief or a square piece of silk in a very short time. If the handkerchief is of heavy silk it will need no lining, but if of light weight, let it be lined prettily with some contrasting color; Nile green lined with seashell pink will look lovely, or pink with pale yellow, or black with old gold, etc., etc. If possible, try and make one that will be acceptable to the recipient; perhaps you may know just what her fall or winter suit is, and can make a bag which will harmonize with it. If the silk needs no lining, baste a ribbon or a piece of silk two or three inches from the edge of the handkerchief, leaving the corners. To do this, lay a plate on the handkerchief, and mark all around it, then make a casing upon this line, run in a ribbon for a drawstring, and presto! there you have a handsome bag in less time than it takes to tell how it was done. The corners will fall over the outside and look very jaunty.—*The Modern Priscilla.*

An umbrella case is made from white duck, a piece a yard and a quarter long and half a yard wide being chosen for the foundation. Cut the lower end of this in four points, and the upper in two large scallops. Bind it all about with blue silk braid. Cut the other section of linen three-fourths of a yard wide and sufficiently long to cover all of the umbrella but the handle; embroider on this lengthwise four graceful designs in appropriate colors. Bind the ends of this and join it to the foundation, making four pockets. Machine stitch a row of braid between each pocket, ornamenting each row with feather stitching of white silk. Fasten four fancy balls or tassels to the point at the bottom, and three of the same across the top, and make a bow of blue ribbon for each of the scallops at the top, back of them fastening the rings which serve to hang the case on the wardrobe door.—*The Modern Priscilla.*

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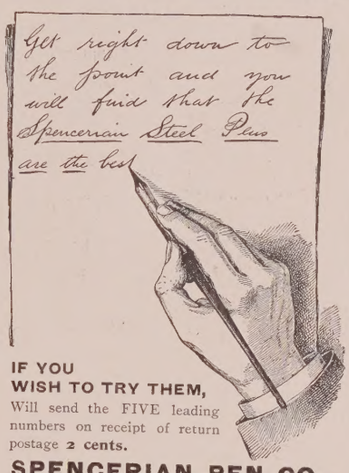

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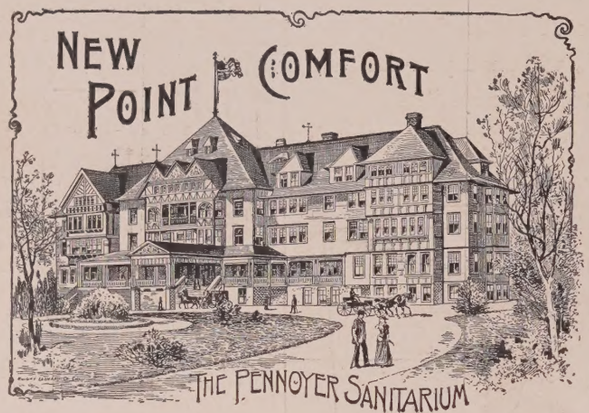

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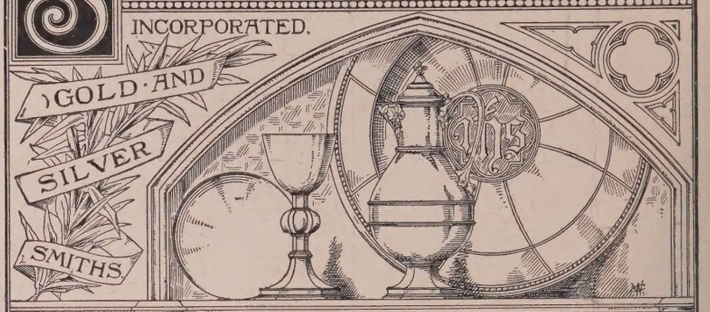

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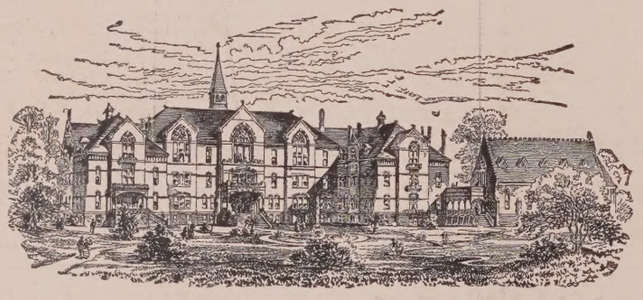

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